

101.12

REFORMED CHURCH MESSENGER

What Matter?

By Peter A. Lea

What matter the place if God be there—
And we know it is true: He is everywhere!
What matter a passing trouble or care,
When faith and trust can remove it?

In country or city, mountain or plain,
Sky, sea and earth are all His domain—
Forever and ever does He maintain
Beauty and truth to prove it!

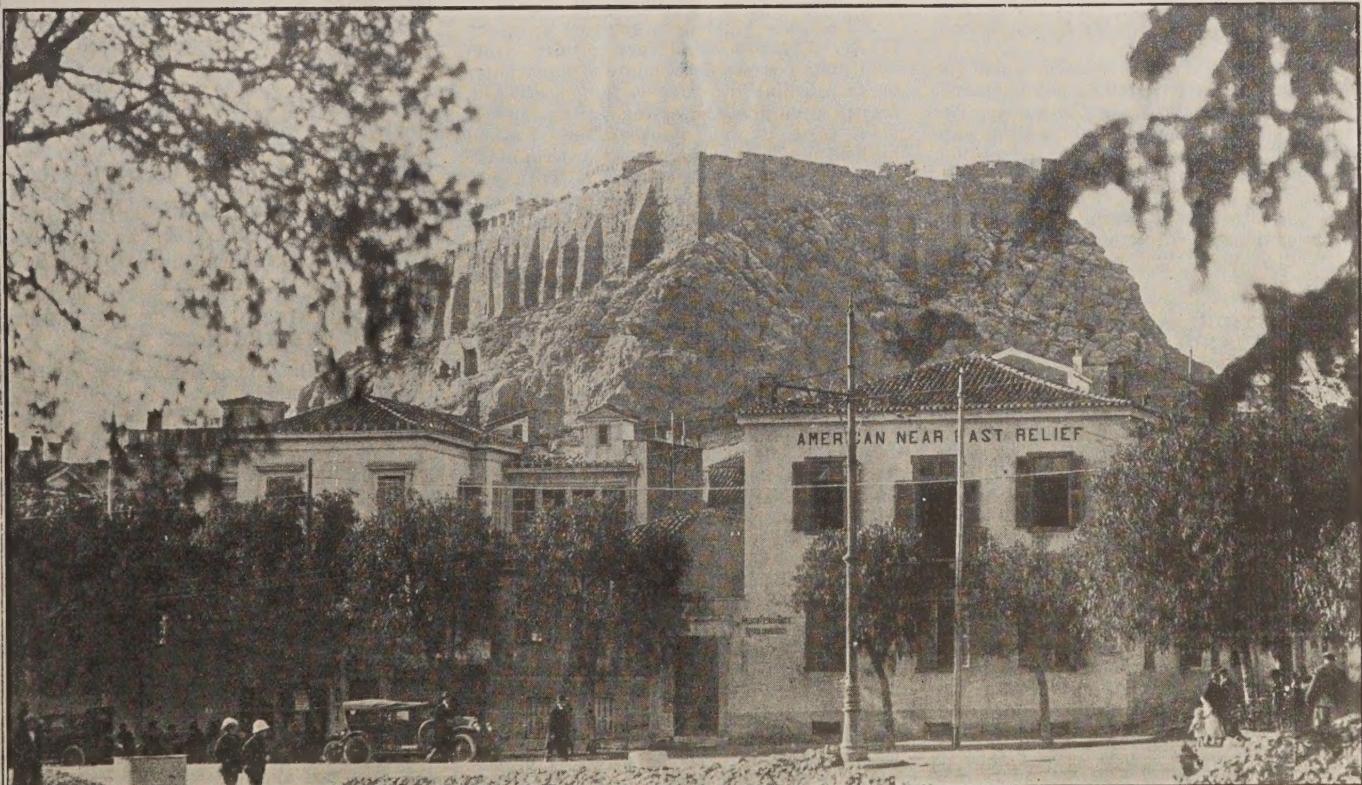
What matter the work? His blessing rests
On honest effort—and Scripture attests
That each true follower manifests
Ability God is giving!

All blessings come from His love and grace,
What matter the work? What matter the
place?
His Presence fills all time and space—
That is all there is to Living!



DAVID GRIFFITH SAMUELS

For thirty years the gifted and
faithful Organist and Choirmaster
of Christ Church, Bethlehem, Pa.



AN AMERICAN WORKSHOP IN ATHENS UNDER THE SHADOW OF THE ACROPOLIS
(See Article on "American Workshops in Greece")

PHILADELPHIA, FEBRUARY 16, 1928

THE DEMOCRATIC METHOD IN RELIGIOUS EDUCATION

H. H. Rupp

(The following paper was prepared as one of the requirements to receive credit in a Community Leadership Training School.)

The democratic method in religious education is, as in government, the method of self-rule—the rule of the pupils, for the pupils, by the pupils. It is thus in direct contrast with the autocratic method, according to which the teacher rules the pupil, for the pupil's interests, as the teacher sees them.

It is a recognized fact that the religion handed down to us is autocratic in principle. There is a natural reason for this. The "magic" of primitive man became a religion in that period of human history in which autocracy was the rule in government. Accordingly, as the earthly governor was conceived to be, so God was conceived of as a great autocrat, or the absolute sovereign. Since education is the "hand-maid" of religion, it is but natural that these two great interests of mankind, education and religion, should assume the same characteristic, that is, they became autocratic.

Today, however, democracy is in the air. Autocratic forms of government are giving way to democratic forms. Likewise, as in the state, so in the Church. The autocratic method of religious education is being superseded by the democratic method.

In applying this method to the Sunday School, an effort is made to find out the interests of the different Sunday School groups or classes. These interests will vary according to circumstances. Age, social status, the season of the year, etc., are all factors determining the pupil's interests at any time. Of course, it is impossible to satisfy all their interests. Chaos and confusion, not education, would be the result of such an attempt. But it is possible to pick out certain outstanding interests—perhaps we had better say needs—and then make our subject materials and our pedagogic methods serve these particular interests and supply these particular needs.

To illustrate: It is a season when the world's series in baseball is being played. Everybody is interested in the game. The general interest aroused might well be capitalized in behalf of religious education. The matter of clean sport might be "played up" in the Sunday School class and stories illustrative of courage, co-operation (playing the game), virtue rather than victory, let us say, might be used with great profit.

OBSERVATIONS AND REACTIONS OF A FINANCIAL SECRETARY

(Note: For a number of years the writer has sat at the receipt of customs in the capacity of Financial Secretary of an average small Church. Sunday after Sunday a big bagful of envelopes it turned over, to be pawed over, massaged, assorted and otherwise manipulated until the contents are reduced to the Lord's shekels, properly stacked, rolled, and columnized, and finally handed to the more dignified Church official—the Treasurer. While it is an exacting and fairly difficult task, it has also been the source of many delightful mental kicks, and I feel that a large circle of Church members should be permitted to share with me my groans and sighings as well as the little diabolical laughs and snortings, the ironical chuckles and short prayers for help from on high to remain sweet and fair. What follows is not fiction, but fact. My lack of ecclesiastical style must be charged against a business college education, and the manner and matter of the dictation I take in a large office.)

No. 1. My Tools

O, yes, a financial secretary has her tools: for I confess to being a woman, and

single at that! Four men held this job before it was wished upon me. Each of these men, good and true, endured a weekly crucifixion on a cross of copper and nickel as long as he could—and resigned in high disgust. Three of them were irretrievably ruined for further usefulness in the Consistory, and even today, after a lapse of years, one of them is apt to froth at the mouth if you mention the work of the financial secretary. One of them complained that on Sunday nights he suffered with nightmares, the form of horror being a futile attempt to roll pennies in piles of 25, the pennies rolling away under radiators, into rat holes, even into the cuffs of his trousers. Frequently he awoke with a big roll of the counterpane clutched in his hands, while cold sweat beaded his forehead.

But you are interested in the kit of tools I use, not in my unfortunate predecessors. Briefly enumerated, I use a big table, cleared of candles, flowers and dishes, several pencils tipped with good erasers, a fountain pen (the gift of the Consistory), several reams of all sorts of blank paper, scratch pads, a few hundred assorted coin wrappers furnished by the local bank, a half dozen paper boxes, a Duplex envelope opener, and a large coin bag, lent us by the same bank. If gold coin was shipped to our bank in that bag, it has come off its high horse and degenerated into the depository of the humbler coins of the realm. The only gold found around a modern Church is on her organ pipes, the gilt titles stamped on Bible and Hymnals, and in the jewelry adorning the worshippers.

When all these varied implements are properly spread out before me and I am ready for the weekly killing, a stranger might imagine that I am employed by some wealthy manufacturer or man of affairs to reckon out his income tax, or that I am a designer in some paper box factory about to fabricate a new holder for gloves or hosiery. If one may credit interviewers' reports of the lack of machinery on the great executive's desk or glass-topped table, the tools of a humble financial secretary must suggest a cosmic job!

All set, the big bag is emptied upon the table. The process differs nothing from emptying a waste basket into a paper baler or an ash bin. Envelopes, folded, creased, frayed from much caressing during the sermon, torn, gaping mouthed, are banked high in a pile that suggests the wrappings about a bride's gift sent from Tiffany's. Nickels and pennies start to disport themselves over the table like boys dismissed from school. They cavort and gambol and describe circles over the table perimeter ere they decide to lie down and submit to being counted with the "petit collection." It's the logical thing to do, since perpetual motion is out of the question, and the sensible thing, since the minister offered a prayer, or the congregation sang one, over them. It looks "so nice" to see the sedate and dignified ushers march up the aisle, the chimes challenging the Almighty to see that we are "giving Him His own," while the raptured multitude arises and stands reverently as the minister receives the plates and marches majestically to the altar and places them thereon. Well, that's one look, but I want you to share another view when I behold it spread out before me on my table.

Now the Duplex stiletto comes into play. It is an exceedingly handy tool—for a financial secretary. Strange to say, ere the task of opening a hundred envelopes is completed, that little steel dagger that is never guilty of a more criminal offense than ripping open the little envelopes, comes to feel in your grasp like a rapier with which you would like to prick the hearts (not murderously) of many givers and thence in the direction of their conscience. However, by this time most Church members are abed and asleep, dreaming, mayhap, of Monday's business and Tuesday's profits.

The boxes hold the contents shaken and coaxed and cajoled from the maws of the Duplex brotherhood. One box receives the "current" side; the other, "benevolence." Whoever coined the phrase "as much for others as for ourselves" was an idealist or suffered from a pipe dream. A few choice souls have learned to give equally for ourselves and for others, but the great mass skimp and shrivel and play at filling the red side of their envelopes. It takes a shoe box lid to accommodate the home side contributions; a cigarette carton lid is ample for the benevolent offerings. These boxes serve for a short time only. The money is so tainted by contact with human hands, pockets and purses, that the boxes are soon dirty and must be replaced with clean ones. A Church offering has a faint aroma, and it's not of violets.

The coin wrappers expedite the final totaling of the Sunday's receipts and likewise simplify the checking up upon the deposit slip by the receiving teller. This keeps him in good humor. A Sunday's offering, reduced to quarters, dimes, nickels and cents, when housed in their respective wrappers, suggests the pay roll at some small mill. As the tired financial secretary surveys these stacks of paper-enfolded coin and the cadaverously thin sheaf of paper money and an occasional check from a non-resident member, she has to blink repeatedly to make herself think of the Gospel in terms of grace, love, redemption, and a world-wide Kingdom in the coming Age of Gold. Are these the sinews of strength in the modern Church, the accoutrements of the holy war? It would seem so. Well, fortunately for the financial secretary, she needs no armored car with sawed-off shot guns sticking through the port holes when she takes her little bag of precious pennies, naughty nickels, diminutive dimes, qualifying quarters and an occasional haughty half dollar, and the pass book, to the bank on Monday morning. By this time she has recovered some of her faith and resiliency, and she comforts herself with the thought that the good God can and still does perform the miracles of the lake shore, a thousandfold multiplication of the power of little things, to break the Bread of Life to hungering multitudes to the ends of the earth, and to still the normal hunger of the people living in the parsonage down the street. The sun is shining and the Treasurer will say as he scans the resume of the day's receipts, "Well, we had quite a good Sunday. Judging by the receipts, quite a good Sunday indeed!" And that's the judgment of a lop-sided, but very useful Church official.

(To be continued)

REDEDICATION OF ST. PETER'S, ZELIENOPLE, PA.

The rebuilt and enlarged St. Peter's Church, Zelienople, Pa., was hardly large enough to admit all who came to the services of re-dedication three times on Sunday, Jan. 29th, and three times during the week. The dedicatory sermon was preached by a former pastor, Rev. Prof. E. R. Hamme, of Central Theological Seminary, Dayton, O. The congregation was led in the dedicatory service by the pastor, Rev. J. H. String, D. D. In the afternoon, at a fellowship service of neighboring Reformed Churches, delegations were present from Bethany and St. Paul's, Butler, Evans City, Harmony and Middle Lancaster. Addresses were given by Elder Limberg, Revs. F. R. Casselman, R. H. Luhman and Dr. S. H. Isenberg, and greetings were read from Revs. J. F. Bair and H. D. Maxwell. In the evening, another former pastor, Rev. W. S. Harman, of Philadelphia, preached the sermon. On Tuesday evening the people of the three Lutheran, the two Methodist, Grace Reformed, the Presbyterian and the Evangelical Churches of Zelienople and vicinity crowded the Church, and pastors or laymen spoke warm words of con-

(Continued on page 18)

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MRS. H. W. ELSON

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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EDITORIAL

DARE YOU OFFER THIS PRAYER?

In a true sense, every day is a judgment day; but surely no period of the year is better suited for heartsearching than Lent. It is pre-eminently the time for an honest and radical self-examination, for a determination to know the facts concerning our own spiritual condition, to discover what is *the real prayer in our hearts* as we face these sacred weeks in which we are to walk as closely as we can with Him Who went to the Cross for us. It is not the words we utter that count most—they may be insincere or merely perfunctory. The really important question is: *What do I most passionately desire for my own life right now?*

In one of the dear old Gospel hymns the writer has for years found an acid test, which he commends to all in the MESSENGER family. Will you not read it, with all the earnestness and definiteness of purpose you can command? It is a prayer which *none of us should dare to pray unless we mean business, and are willing to pay the price which our Lord may exact*. Here it is:

One thing I of my Lord desire,
Though all my path hath miry been,
Be it by water or by fire,
O make me clean, O make me clean!
So wash me Thou, without, within,
Or purge with fire, if that must be;
No matter how, if only sin
Die out in me, die out in me.

If clearer vision Thou impart,
Grateful and glad my soul will be;
But now to have a purer heart
Is more to me, is more to me.
So wash me Thou, without, within,
Or purge with fire, if that must be;
No matter how, if only sin
Die out in me, die out in me.

I watch to shun the miry way
And quench the flow of guilty thought;
But, strive and struggle as I may,
Pure I am not, pure I am not!
So wash me Thou, without, within,
Or purge with fire, if that must be;
No matter how, if only sin
Die out in me, die out in me.

How about it, friend? Is this *your* prayer? Dare you bravely face the great Searcher of hearts, and offer this in all sincerity as your petition? *If not, why not?*

* * *

"THE BEST IS YET TO BE"

Here is what a wideawake contemporary, the *Christian Evangelist*, says on a rather "delicate" question: "It is generally supposed that a preacher's age, like that of women, should be kept an undiscoverable secret. Even the census man is not to know. But occasionally that which is whispered in the ear gets around on the tongue. Such was the case with Dr. S. Parkes Cadman, who was rash enough to celebrate his 63rd birthday on December 18th. When that got noised abroad somebody 'told on' others. It is noted that *the well-known American and English preachers are becoming 'distinctly middle-aged.'* Dr. C. E. Jefferson will be 68 this year, Dr. Henry Sloane Coffin celebrates his 51st birthday today. Dr. Fosdick will be 50 in May, Mr. Nehemiah Boynton is 72 this year. Dr. Glenn Atkins will be 60 next October, Dr. Johnston Ross is 63 next month; Dr. Campbell Morgan will be 65 this year, Dr. Aked is 64, Dr. Harris Kirk is 56, Dr. Fort Newton is 52, and Dr. Lynn Hough 51.

"That reminds us that several of our own splendid preachers who deserve world-wide fame have also reached such honored milestones on the long, long trail. But *what of it*—what boots it? Thinking about all the middle-aged preachers mentioned, and those who might be mentioned, we notice that *they are doing the best work of their lives*. We have followed the intellectual development, the work, and the influence of most of these men for many years—for, mark you, we have been able to do it by being a contemporary of some of them—and testify that their sermons have never been so good, nor their spirits so fine and rich as they are now. It is not to be wondered at that this is so, but it is set down here that the Churches may reflect upon it. For it demonstrates *how very valuable 'men getting up in years somewhat' may be to the Churches, and what the Churches are throwing away when they put their trained, ripened, full-grown preachers on the shelf*. Most fruit is never fully fit until autumn—and it is decidedly so with preachers of the gospel."

Is not this good sense? We believe it assuredly is. But one of the funniest things in connection with this is the fact that so many consistories today "won't even con-

sider for a pulpit vacancy a man over 40," although the average age of those very consistories is considerably above that. Well, no, it isn't really funny; it is tragical—and not a little shameful at times.

All of which reminds us that the Reformed Church owes its felicitations to another octogenarian pastor, whose spiritual vigor, sunshiny disposition and abundant friendliness have endeared him to thousands. The honored President of the Publication and Sunday School Board, Dr. Conrad Clever, had a birthday on Feb. 11, and reliable information is to the effect that this dear "young" brother is actually 80 years of age. If you have heard that mellifluous voice, eloquent with a great love for his Divine Master and his fellowmen, you will know how difficult it is to believe that he is really four score. We feel that all MESSENGER readers will want to share with the people of Christ's Church, Hagerstown, Md., in bidding the good Doctor godspeed, and in assuring him of our sincere affection and good-will for one who has been so pre-eminently a great-hearted man of God, and who has served with such a noble and sacrificial spirit in all the work of the Church. For our cherished friend may it continue to be gloriously true that "the best is yet to be."

* * *

"SWEET THE MOMENTS, RICH IN BLESSING"

As our Memory Hymn for March we naturally select a song of the heart, peculiarly suitable to the season of Lent. One of the simplest and best-known of our Lenten hymns is this cry of meditation and devotion, which hymnologists call "a Good Friday hymn," but which is unusually adapted to prepare our hearts for spiritual fellowship with the Man of Sorrows. It sets forth a mood which is only too rare in these hurried days. It bids us develop once again the lost art of meditation. It demands far more than ecclesiastical regularity, doctrinal definition or even blameless conduct; it exacts of us a genuine personal friendship, a deepening love for our crucified Saviour. It is not conceivable that the affection of our hearts for Him should increase more and more if we have no time to spend in prayer and penitence before His Cross.

The story of this Hymn is somewhat obscure. Originally written by James Allen, a young Yorkshireman, in 1757, it was revised by the Rev. Walter Shirley, in 1770, who made of it practically a new hymn. Dr. Benson wonders if even now these lines are not "too tender in feeling" to justify the familiar use it has had? It must be evident that all who are honest with themselves will experience no little searching of heart as they repeat these words, so fragrant with sacred meaning. Let us study it in a truly prayerful and contrite spirit.

* * *

LET'S BE AFRAID TOGETHER

The time was seven-thirty. The place was Grandma's kitchen. I was washing the supper dishes, and my niece Margery, aged five, was helping me. Just as she was picking up the 'steenth spoon she had dropped, Ned, bigger by one year, appeared.

"Come on with me to the playroom, Sister," he commanded. "I want to get my steam engine." But Margery kept on wiping silver.

"It's all dark in there," he persisted. Still no response from the wiper of Grandma's knives and forks and spoons.

"I'm afraid, Margery," he added, in so beseeching a tone, that my helper put down her towel and let the young railroader toward the playroom.

"All right, Ned," I heard her say as she went out, "Let's be afraid together."

Ned and Margery have long since gone home to Cambridge, but the memory of them still abides.

I thought of them last week, especially, as I read about the five-day conference in the Hall of Nations, at Washington, on The Cause and Cure of War. And I could not help but wonder what might happen, what COULD happen, if all the Neds and Margerys of the world,—afraid of the dark of war, would take each other by the

hand and say, "Let's be afraid together"—and then go in and turn on the light,—the light of peace. —A. S. D.

THE LENTEN SEASON

Another Lenten Season begins next Wednesday! Many doubtless will be unaware of the fact. Like many other important dates which make up the calendar, Lent comes among us unannounced. No spectacular natural phenomenon ushers it in. No angel visitant gives notice of its approach. Business does not declare a cessation, nor take on any unusual aspects. Some few Churches do mark its advent by holding religious services; but, so far as society in its broadest areas is concerned, it comes upon us unheralded and unsung.

But Lent does not end in so unimpressive a fashion. If it does enter our little world of activities quietly and unobtrusively, it soon reminds us of its presence and its helpful influence. For the longer we have it with us, the more fully do we realize that it comes among us as one who serves, silently spreading out its ministries before us, in order to prepare the way of the Lord. If Ash Wednesday goes by unnoticed by the Christian, Easter never does. For then we realize again that the Lord of Life is risen; and we go forth leaping and rejoicing for all those things which we have seen and heard.

We are glad that Lent thus breaks upon us so quietly and flows out so beneficently. No artificiality or noisy flourishes dare attend it if it is to yield rich fruit for the spiritual life. Indeed, it is possible to exalt the season itself to such a degree as to lose sight of its deeper meanings entirely. The rigors of fasting and prayer may be daily engaged in. Pleasures may be banned completely, and all desires for personal gratification suppressed. These and many other austeries may be undergone; but if they carry with them no solemn meaning, the individual will be essentially unchanged. It is possible that, after strict conformity to a set of self-denying regulations, a man may go forth on Easter Monday to practice the same evils and injustices which he temporarily shelved forty days before.

On the other hand, instead of the individual exalting the season, the season may exalt the individual. It is possible for Lent to be a period of real blessing. A man, with serious intentions, may so carry upon his heart the memory of the perfect Manhood of Christ, the passion He was called upon to endure by sinful men, and the glorious promises of the Kingdom that have come through His abiding presence, that he himself may literally bleed and agonize in his soul, and determine that henceforth, with God's help, he will fill up on his part the sufferings that were lacking in Christ Jesus."

May Lent in 1928 be for each of us a period of *heart-searching and spiritual adjustment!* May all of us, who name the name of Jesus, have our devotions kindled and our wills strengthened, so that we may be found steadfast, unmovable, always abounding in the work of the Lord! And may many, who follow afar off, and who have never entered upon the joys of discipleship, be led to join the company of the faithful, with whom there is strength and fellowship for evermore!

—H. B. K.

* * *

A GROWING ANTAGONISM

Many who have their fingers on the public pulse feel assured that there is a growing antagonism toward the imposition of the death penalty. Some recent horrors have tended to confirm this attitude, and are causing a good many defenders of the present system to seek for new arguments to justify its continuance. Some metropolitan journals which profess to believe that the arguments in favor of capital punishment still outweigh those against it, now admit that our system will have to be changed greatly or "there can be no doubt that the movement to abolish the death penalty will be triumphant." If this system is to be saved, they maintain, it will be necessary to prevent the present day publicity which gives the

most intimate details concerning the thoughts and actions of convicted criminals, delays unduly so many of these cases through legal technicalities, and inspires the sentimental interest of millions in these condemned men and women during the time between the imposition of the sentence and the date of execution.

Dr. George W. Kirchwey, of New York, who has spent many years in a scientific study of crime and its punishment, characterizes recent notorious executions as an "orgy of cruelty and sensationalism on the part of a large section of the press and the community," and declares that "*the time will come when our children and grandchildren will look back and wonder how we lived under such conditions of savagery.*"

Noting the increasing difficulty in securing juries for capital cases because of the growing belief that the death penalty should be abandoned as "out of touch with our humane civilization and no longer serving the highest purposes of mankind," many are expressing their belief that capital punishment should and will be sloughed off, as one of the remaining vestiges of barbarism, like human slavery, duelling and war.

About everybody who does any thinking at all is convinced that it is anything but a reassuring symptom that such morbid interest in the gruesome details of present-day executions should be fostered by tabloids and other newspapers, with tens of thousands of columns giving the most harrowing accounts, provided by "sob sisters" and others skilled in the use of maudlin sentiments. It is claimed that there is an undeniable public demand for such emotional fare. To put all the blame upon the newspapers is obviously unjust. *The Philadelphia Record* is probably correct in saying that "the best that decent newspapers can do is to minimize the drama and hold the demands of their readers within bounds. The remedy is not in newspaper hands; it is in the hands of the law. There is but one sound argument in behalf of capital punishment, and that is sound only in so far as its validity can be statistically proved—to wit; that the death penalty serves as a *deterrent to homicide*. We very seriously doubt that this is a fact. It certainly is a fact that owing to the reluctance of juries to convict where conviction means execution, a great many guilty persons escape punishment for their homicidal crimes."

The valid arguments against the death penalty include such matters of expediency as this: the safety of society does not require the extinction of condemned murderers; life imprisonment will answer the purpose just as well or better; when resort is had to execution the mistakes of the law, of which there are many historical examples, become irremediable. Deeper still lies the moral factor—*the dubious right of the State to take human life because human life has been taken*, the attempted correction of one wrong by what is in many eyes the commission of another. It is for these reasons that the *Record* is moved to say: "Possibly those newspapers which presented the most vivid pictures of the horrors of the Death House in the most recent notorious cases deserve to be commended rather than condemned. Nothing could do more to arouse public sentiment against the barbarity of capital punishment. *Civilization is old enough in this country to have outgrown the legislative usurpation of powers reserved to the Deity.*"

The State of Michigan has just given what seems to us an admirable exhibition of how to deal quickly and effectively with the dangerous criminal. It has not only with efficiency and courage overcome the menace of mob violence, but in a few hours after the confession of the crime has condemned, to *solitary confinement at hard labor for life*, the murderer of a little child. So far as the world is concerned, the fiend is already dead, and we may hope to hear no more of him. If he is sane, there may be a chance in the years of his incarceration that he may repent and make his peace with God. Besides, is it not better to "remove promptly from the public gaze monsters of this sort than to allow the exploitation of

their fiendishness to influence other weak mortals to emulation?" In a crime so atrocious many will always question the degree of sanity in the criminal, but no one will question the right of the community to protect itself against one who is such a menace to the public safety. In Michigan, where capital punishment has been abolished, they appear to deal with these unfortunate and tragic events in a way, therefore, which is more in harmony with the most exalted Christian ideals.

* * *

The Parables of Safed the Sage

THE PARABLE OF THE TWO MEDICINES

Of Physicians I know many, and of my friends in the Medical Profession I could write a Book of Praise. And also I know some Quacks among them, as I know a few in mine own. But mine Heart goeth out unto some of the Old Time Doctors, beside whom I rode in the hills, and who were ready for a Birth or a Bullet-hole at any fork of the road, and who carried their Forceps in their side pockets, because it was not worth while to dismount from the horse to pull a Tooth.

And there was one of these whom I knew in the Hill Country, who was a Yarb-doctor, and he had evolved a Dualistick Theory of Health and Disease, and had reduced his Medicines to Two.

Albeit he said, 'For Itch and Tetter, and Cuts and Burns, and such-like things on the Outside of a man, diverse Salves and Ointments may be used, for one may see how they Operate. And he had one of Sheepskin and Beeswax, Thunder-pitch for Plaster, the more thou triest to pull it off the more it Sticketh Faster.'

But he said, With the inside of a man, it is not so. Man is a Two-track animal, with a Respiratory Track and an Alimentary Track. There be two actions of the Heart, pumping and squirting, two actions of the Lungs, inhaling and exhaling, two processes of Digestion, nutrition and elimination. And it is Logickal, he said, that all Medication should ultimately find Two Remedies, one for Chills and the other for Fever, one for Excess in this direction and the other for Excess in that.

And I said, What are thy Two Remedies?

And he said, One is Hipopolorum, and the other is Lopopohirum, and I carry one in the Right Hand Saddlebag, and the other in the Left.

And he produced a bottle of each. And I tasted both, and I said, They taste alike to me.

And he said, It is important that they should do so, and on that account is the greater Skill required. The whole secret of my Success lieth in Knowing when to administer Hipopolorum and when to give Lopopohirum.

Now his patients seemed to do about as well as other Doctors' patients, and if I suspected that no small part of the reason was his Rude Kindness and Untiring Care, I never told him so.

But when I was leaving that Region, I once inquired of him, saying, I fain would know the Magick Properties of thy Two Sovereign Remedies.

And he said, That is something which I could impart only to a Seventh Son of a Seventh Son, like unto myself. But one thing I will confide to thee in Profound Confidence. Both of my Two Sovereign Remedies are made from the Bark of the Butternut Tree. But Hipopolorum I peel in the Dark of the Moon, and I peel the Bark up. And Lopopohirum I peel in the Light of the Moon, and I peel the Bark down.

And I said, I thank thee. I could not undertake to prescribe them so as to be sure which one to use, but it is a Great System.

And he said, In my younger days I tried many Remedies,

even Calomel and Jalap and much beside. But I have never found anything that had a sufficiently Bitter Taste to Inspire Confidence in the Patient and that was so certain not to do any harm as Hipopolorum and Lopopo-hirum.

And I said, Is it really important that thou shouldest prescribe the Right One?

And he said, It is highly important for the Patient. But so long as I have a supply of one Remedy, I never run short of either.

COMMUNICATIONS

The Expert in Religion

FRENTINER GEORGE W. RICHARDS, D. D., LL. D., Lancaster, Pa., *Theological Seminary of the Reformed Church in the U. S.*

In an article in the "Christian Century," December 22, 1927, on "Who Are the Experts?", Professor Millard S. Everett says: "If I wanted to find out what the Church has thought God is, I should go to the theologians as the experts in telling me that. But if I wished to learn what God really is, and how we came to have an idea of Him, and consequently whether He exists or not, I should go to the philosophers, psychologists, anthropologists, sociologists and historians." In another paragraph he adds: "Why not let the philosophers tell us whether the concepts of God and the soul have any intelligible meaning, the psychologists whether there is a soul as a separate entity, the biologists whether life is eternal, the astronomers whether there is a heaven or hell, the anthropologists whether God is merely a primitive concept that is no longer adapted to our experience, the historian whether the Church has been a conservative or progressive factor in civilization, a molder or merely a preserver of the prevailing mores, and so on."

I, too, profess to be scientific and democratic; but my science and democracy lead me to conclusions quite at variance with those quoted above. It appears to me the author, in the same sentence and paragraph, joins things which cannot be united because they are not of the same kind. They belong to different categories. He fails to distinguish between things essentially religious and things theological and ecclesiastical, and consequently his conclusions are confusing, partly true and partly erroneous. Of course, "if I wanted to find out what the Church has thought God is, I should go to the theologians as the experts in telling me that." But when it comes to finding out whether or not God exists and what He "really is," I should refuse to go with the author for trustworthy knowledge "to the philosophers, psychologists, anthropologists, sociologists and historians." For I do not think, even from the scientific viewpoint and in the light of the democratic spirit, that these men are experts prepared to speak with authority on the questions before us. I question whether any, or at least most, of them would for one moment pretend to be able to say whether or not God is or what He is. For questions, like these, do not belong to their field of study. They ought to be able to tell us what part religion has played in the life of primitive man, in what forms of thought and action religion has found expression, how the human mind and even body have responded to religious stimuli, how religion has influenced the social and moral life of men—of individuals and tribes and nations. For a knowledge of these things we must not depend upon tradition, mere opinion, but upon trained scholars—the philosopher, psychologist, anthropologist, etc.

But if I should want to know that there is a God and what His character is, and

what He has done and does now for men, I should go to the people of God, to the men of God, to the practitioners of the godly life. I should want to be with the people who are struggling for life in the heat of the day, in the chill of the night, in joy and sorrow, in success and failure, in health and sickness, in victory and captivity, in plenty and famine; in life with all its vicissitudes, life in the savage, barbarous and enlightened people, in the presence of disease and death with its agony and despair. I should listen to what they had seen and heard and felt of God—read what their poets and prophets, which have been since the world began, have spoken and written about God, follow them to the mount of exultation, into the valley of tears and despondency, out on the plains of conquest and achievement, listen to

their prayers and their hymns. I should hearken to the still small voice in the soul, to the voices from the heights and to the voices from the depths; I should follow Jesus, live with Him, work with Him, pray with Him,—yea, I should go to the house of God where I should listen to the word of God and commune with the people of God—and then I should answer my question, the supreme question of every age and for all men, is there a God, and what is He like? Then, I think, I should be true to the scientific method and the democratic spirit, so far as the eternal realities of religion are concerned.

Give me the trained philologist, historian and Scripture interpreter to tell me who wrote the twenty-third Psalm, when it was written, to translate it accurately into English, and to explain the meaning of its words and phrases. For he alone is the expert who can speak with authority on matters of that sort. But if I want to know whether or not the twenty-third Psalm is true, whether or not the Lord is my shepherd, who cares for me, guides me, feeds me, and gives me abounding joy in the presence of mine enemies, I shall not go to the scholar, the scientist, the philosopher, or even to the theologian because he is versed in theology. I shall prefer to go to my grandmother and your grandmother, to the fathers and mothers, to the men and women, toilers on land and sea of all ages and climes, who have lived in the spirit of the twenty-third Psalm; and the longer they lived, the more they were convinced of the truth of it—that God is and that He is the Good Shepherd. These common folk are the experts on God and His nature, on His truth and His love.

The author directs us to the biologist to tell us whether or not life is eternal, to the astronomer to tell us whether or not there is a heaven or hell. He does not define his terms. He seems to imply that eternal life is endless personal existence after death and that heaven and hell are places above or beneath the earth in which men, after death, live in bliss or torment. I assume, however, that he would concede, also, that eternal life is not merely endless existence, but a quality of living that has eternal value; that heaven and hell are primarily states of mind and heart, though it is difficult to think of either without giving them a local habitation as well as a name. Whatever his meaning of the terms may be matters little so far as the point at issue is concerned.

Though I profess to be scientific and democratic, as the author does, the last place on earth I should think of going for light on eternal life or on heaven and hell, in the religious sense of these terms, would be to the laboratory of the biologist and the observatory of the astronomer. I should not expect any data, for the answer to the questions before us, from the microscope, the scalpel, or the telescope. If the biologist and the astronomer are true to

A PRAYER AT THE LAST

Let me die resting:
Trusting alone on the merits of
Christ;
On His Atonement, which aye has
sufficed
For defeating Satanic molesting.
Let me die resting!

Let me die praising:
The glories of Christ to the last
would I sing;
To the Father and Spirit my thanks-
giving bring;
An anthem in death to God's glory
upraising,
Let me die praising!

Let me die praying:
As Christ did on Calvary with His
last breath;
May I seek God's gracious reception
in death;
My soul, at last, on His promises
staying;
Let me die praying!

Let me die loving:
My heart full of peace toward God
and the world;
Christ's "new command" in my
spirit unfurled,
Forgiving, as to God's House re-
moving;
Let me die loving!

Let me die gladly:
The school-days all finished, the call
Home receiving,
In my God and His Word with true
joy believing;
'Tis for the Christless to depart
sadly,
Let me die gladly!

—William Olney.

the task assigned them as experts, they would scarcely pretend to help me out of my difficulties. They are about the last persons on earth who should undertake to pass decisions on the great spiritual realities that are in man and above man and by which man lives.

Let me rather take counsel with the men and women who have lived true and good lives, who have been in close fellowship and co-workers with Him who said, "I am the way, the truth, and the life," men who have lived lives that have eternal values, that belong to the timeless and spaceless realm which neither the microscope and the telescope, however powerful they may be, can discern; let me listen to men and women of faith, hope, and love, resting upon a Christ-like God. Even they may not give me the same kind of certitude about eternal life, as I would obtain about protoplasm from the biologists or about the sun, the stars, the planets, and the comets from the astronomer; but they would give me power to live the abundant life, the triumphant life, the eternal life; and only as I live it will I be convinced of its reality, obtain a certitude that science can neither give nor take away.

The author leaves but little room for the "clergyman, as the man in the community

who knows," and who "is a survival from those early days of unspecialized effort, which are so much deplored in the article referred to above." It is another one of the sweeping, but undiscriminating statements which the author is prone to make, often to the obscuration of the truth for which he rightfully contends. True, the minister is no longer the only learned man in the town or city,—the sole authority on what is known of history, philosophy, science and business. But one thing he ought to specialize on and be an expert of, and that is the knowledge of God, of Jesus Christ, of the gospel of reconciliation, of grace and forgiveness, of prayer and providence, of eternal life, of heaven and hell. Whatever light on these great facts of religion is given by the scientists—the psychologist, biologist, archeologist, sociologist, historian, and the philosopher, he should accept and use as an expert in religion; but as the man of God, who is in fellowship with the people of God and with the revelation of God in all ages and lands, with the spirit of God who is in men and about men and above men, he has access to facts and experiences of God which exceed by far anything that mere science can furnish.

I have spent hours in conversation with ministers of God and I have heard them

pray and expound the scriptures and preach the gospel; and, as for me, if I want to know about God and eternal life, about heaven and hell, about the realities of the religious life, I should prefer to consult with "clergymen," as the author styles them, devout men, preaching the gospel in simplicity, sincerity, and truth and striving earnestly to live as they preach, rather than with all the biologists, psychologists, and astronomers in American universities; and yet there are few men for whom I have greater respect for their service in the field of education and human betterment than these men of science, many of whom are outstanding examples of the truly religious life. And, if I am not greatly mistaken, if I should come to them for light on God, Jesus Christ, providence, prayer, grace, faith, eternal life, they would refuse to speak as experts, but would refer me to the men of God, the people of God, the books of God, the practitioners of religion as experts on religion—as they are experts on the stars, the suns and protoplasm—and let them teach me, so far as man can, about the mysteries in which time and eternity blend, and which, as men rightly feel, play so large a part in the making of the normal and the eternal life.

Are You Open-Minded?

JOHN R. SCOTFORD

What type of mind have you? Most of us belong in one of three classes.

Numerically, **mirror minds** prevail. A mirror does not create light and color; it simply reflects the rays of light which happen to play upon its surface. So with these mirror minds. They do not promulgate their own ideas; they simply reflect the thoughts of some one else. Their brains are used as echo organs rather than for original compositions. To a certain extent it is well for us to follow the crowd. We get on better with people if we wear the same sort of clothes, eat the same food, and make the same remarks about the weather as do those about us. But it is not well for supposedly intelligent people to get all of their ideas out of the newspapers and the more popular magazines. Our minds were created to think, and not merely to repeat what other people have thought. Without independent judgments the world can make little progress. When everybody agrees, it does not prove that everybody is convinced, but rather that most people are not thinking. When some people think, they do not all think alike. If our ideas are the same as everybody else's, our minds are merely reflectors.

A mirror can reflect all the colors and many forms with no sense of inconsistency. So can the mirror mind. Their convictions have no roots and therefore are subject to change without notice. No responsible person would care to plead guilty to the shifts of opinion which are executed by public sentiment. The Jerusalem crowd which shouted "Hosanna to the Son of David" on Sunday and then shifted to "Crucify Him! Crucify Him!" before the week was out is typical of the consistency of the mirror-minded multitude.

Men often react from fickleness to **stubbornness**. In order to distinguish ourselves from the mirror-minded public we affect to hold opinions so profound as to be utterly unchangeable. Men take pride in their consistency, boasting that they have never voted but one political ticket or belonged to but one denomination of Churches. Many people take comfort in

the unchangeableness of their religious views, like the man who said that when he was confirmed he had promised the bishop to believe thus and so, and that he aimed to be a man of his word. Just at present the most popular form of stubborn-mindedness is found in the life-long cultivation of prejudice against those who differ from us in creed or color.

People take pride in their stubbornness

"INTO THE WOODS MY MASTER WENT"

In an interesting article on the life and writings of Sidney Lanier, the Rev. Stuart Nye Hutchinson, of Pittsburgh, Pa., says of the well-known lines, "Into the Woods My Master Went": "There is nowhere in literature a clearer understanding of the meaning of the Passion of Jesus than that which Lanier gives us in this little ballad."

This poem has been set to music by the eminent composer, George B. Nevin, and will be found of value for use during Lent and especially in the Communion service. The Oliver Ditson Company publish it for mixed and men's voices and as a solo for high and low voices.

"Into the woods my Master went
Clean forspent, forspent,
Into the woods my Master came
Forspent with love and shame.
But the olives they were not blind to
Him,
The little grey leaves were kind to Him,
The thorn-tree had a mind to Him,
When into the woods He came."

"Out of the woods my Master went
And He was well content,
Out of the woods my Master came
Content with death and shame.
When death and shame would woo Him
last
From under the trees they drew Him
last;
'Twas on a tree they slew Him—last
When out of the woods He came."

because they esteem it to be a sign of weakness to change one's mind. Those who have driven sheep know that these animals regard it as a base betrayal of their inner integrity to travel in any other direction than that in which their head chances to be pointed. If a sheep starts to go between your legs, between your legs it will go. Many of us have the same instinct. To change our mind suggests possibly we were not right in our original judgment, and to admit that we have made a mistake reflects upon the precision of our thinking. Rather than revise our ideas many of us stubbornly cling to them. We are afraid to change our minds lest some one think that we are weak-minded.

The stubborn man often seeks to validate his thinking by exhibiting the vehemence of his convictions. If he can get excited about some idea he assumes that somehow his excitement makes the idea true. But are noisy convictions the deepest ones? Is not the man who blusters about his notions really seeking to strengthen his courage by exercising his vocal organs? When we are really convinced about a matter we do not argue about it, we assume it. The man who really loves his wife rarely finds it necessary to talk about his affection for her. We do not storm and rave about our real convictions. The belligerent exponent of any doctrine is likely to be something of an egotist, taking more pride in the force of his ideas than in their essential validity. He seeks to impress men with his own importance by the vociferousness with which he airs his views.

A third type of mind may be described by the adjective "**flexible**." The hardest metals are not the most desirable, for they tend to break under certain forms of strain. The ability to yield in some measure is ever an element of strength. Particularly is this true of the human mind. The dogmatist with his noisy convictions either holds all or yields all. He it is who "loses his faith" over night. The really strong mind is flexible. Mental suppleness is one of its prime assets. On the one hand,

the strong mind does not change continually like the chameleon, while on the other hand, it does not resist all progress in the name of consistency. Rather it is like a tree which continually adapts itself to its environment while at the same time it maintains a certain harmony between the new growth and the old. The flexible mind does not repudiate its past thinking, but rather revises and enlarges it. For its changes there are always valid reasons.

The reasons why we should cultivate an open and flexible mind are obvious, and yet they are worth thinking about.

If our convictions have any reason to them, they are based upon certain facts which have come to our notice. At a given time we form our judgment upon the basis of the facts which are then present to our consciousness. But as time passes, other facts are inevitably brought to our attention. One cannot survey the entire horizon with one glance, and neither can one get all the facts having to do with one judgment within the limits of consciousness at one time. As time passes, new facts are bound to emerge. Our attitude toward the World War illustrates this truth. In 1917 certain facts and alleged facts were brought to the attention of the American people, and in the light of the information then available we reached certain conclusions. In 1927, if we look at the matter afresh, we find that some of the "facts" of 1917, such as the atrocity stories, have been dissolved into thin air, while a great mass of new data concerning the causes of the war is now available. The different types of mind take different attitudes towards this situation. The mirror minds, without quite knowing why, have lost their enthusiasm for the war, re-

flecting in a dim way the conclusions of those who have really thought about the matter. The stubborn minds tend to argue, "We formed certain opinions in an honest way in 1917 and supported our views by sacrifice and labor during the war. To change our minds would cast a reflection upon our original judgment. We are not interested in the new facts." The flexible mind is willing to revise the opinion of 1917 in the light of the facts available in 1927, valuing truth more than apparent consistency. What has happened in regard to the war is true of every other department of life. Our decisions are always made in the light of partial understanding. In many instances to change one's mind is but to vindicate one's mind. New light ever compels new judgments.

We need also to remember that the world itself is changing. One day may seem to duplicate another, but no two days are ever the same. The process of growth goes forward unceasingly. That which was true yesterday becomes untrue tomorrow. Like the phone book, our judgments need continual revision. Rarely does our attitude towards our children keep pace with their growth. Parents dislike having them grow up, and in consequence are anywhere from one to twenty years behind the times in their thought concerning their children. To the mind of youth this is a terrible insult. Young people sometimes leave home that they might be amongst people who take a contemporaneous view of them. Wise is the parent who knows when to begin treating his child as an equal. We make the same mistake in our judgment of institutions. We think of our college in terms of what it was when we entered some ten or twenty years ago, forgetting that several people have lived and wrought since

our day. Many people think of the Church in terms of their childhood rather than in the light of the present reality. Unless our minds are flexible, the years tend to make us fearfully out-of-date. We must meet a changing world with changing judgments—or else qualify for the antique shop.

The hardest truth for us to accommodate ourselves to is the simple fact that we ourselves change. We are a part of a growing world, and what applies to it applies to us. We persistently think of ourselves as younger than we really are. Childish ideas and modes of thought have great tenacity. Among these vestigial remains of our early years are the tendency to exaggerate our own importance, a mingling of wild enthusiasm and utter sloth in our attitude towards work, a boastful type of patriotism, and a crude sort of religious faith. The mirror mind escapes from these things more easily than the stubborn mind, but our ideal should be to have sufficient flexibility in our mental processes to pass easily from one stage of growth to the next.

We live in an unfolding world. Our wisdom is insufficient to fathom the ultimate ends of life, but faith leads us to believe that we are journeying toward some worthy goal. Behind the changing world we may seek to know the unfolding will of God. If our minds are merely mirrors, they will reflect much, but fathom nothing. If we have stubborn minds, we will be continually bumping our heads against the law of progress. If our minds be flexible, we will in some measure be able to think God's thoughts after Him. As life unfolds, we will be drawn closer to "the Lord of All Good Life."

Should the Minister Engage in Political Activity?

S. E. MOYER

According to common acceptance the minister is "one who is authorized to preach the gospel and administer the ordinances of the Church," and the word political means "pertaining to public policy,"—"concerned in the administration of government." The question raised, therefore, is—Should one who is set apart and recognized in a particular sphere of activity under the dignity of a profession, thrust himself actively into the sphere of activity usually conceded to diplomats, statesmen and office-holders as their distinctive work. This question can be answered yes or no, and much can be said in defense of either answer, but I believe a preponderance of opinion, and reasons why, would favor the answer, No. Let us consider a few Scripture passages:

Matt. 22:21—"Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." This was addressed to the disciples of the Pharisees and the Herodians who tried to entangle Christ on the question of a Christian citizen's relation to an earthly ruler. This applies to laymen as well as ministers—all earthly citizens—and simply emphasizes our dual responsibility, a duty to God, and a duty to man (represented by the State, the legal organization of man). So that text does not answer our question.

Rom. 13:1-8 gives us Paul's view on the citizen's relation to government and rulers—(v. 4) "For he (the ruler) is the minister of God to thee for good." (v.7) "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." This again has no answer for us on this question, for it includes all Christians. Again, in

John 18:36—"Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." This puts before us the big subject of Christ's kingdom, of which all Christians are a part. Here Christ distinguishes between His Kingdom and the earthly kingdoms of the world. Yet the political activities referred to in the question before us take place in this world, our every-day experience and existence; so while we recognize the minister in his supreme relation as the ambassador of Christ and His heavenly Kingdom, let us here think of him as a man among men, rejoicing or suffering, as his earthly environment blesses or curses his endeavors as a minister.

Surely the question was not meant to discuss ministerial or ecclesiastical politics as so often referred to when we speak of the "ring." While in the seminary we were taught by one of the professors, still extant, that if there is a "ring," it represents ability to lead or produce results; so, get into the ring and stay there.

In the great every-day busy world, where ministers take their place as the spokesmen of God and His Truth, and as the servants for spiritual uplift to the sin-tempted and tried fellowmen, shall the realm of politics engage the minister?

The word politics itself suggests many objectionable features. Pure and wholesome political activity could well be a fair hand-maiden and help to the Church. Politics, as it is commonly thought of (and the regret is, that it is rightly so considered), is looked upon as corrupt and corrupting. Witness the general wave of demand for recount of the ballots in our last elections.

How general is the accusation of bribery, self-interest, miscarriage of justice. "Corrupt and contented," the laconic caricature of a city and its government, is characteristic of selfish government and gang rule. What a challenge to the representative of Truth and Justice! I wonder what Isaiah and Micah and Amos would do about it, if they were here today?

We can merely refer to the fact that today we want the State and the Church separate. There was a time in the Christian era when the Church, through its ministers, dominated the political destiny of the world. The Reformation period sought to rid the Church from the dominating hand of the State. So the spirit of Protestantism, perhaps, through fear of ascendancy on the part of the Roman Catholic Church, is to keep the State and the Church forever separate and apart.

With the foregoing as a background, let us consider the merit of an affirmative answer.

Why should a minister engage in political activities?

He is a man among men, and as such should have a share in making his environment. He is a citizen of this world here and now, and may lose his soul through his bodily negligence to his physical surroundings. In the midst of wrong and injustice, his pure mind and soul in its rebellion will drive him prophet-like to use the only lawful means to correct these physical ills. Forgetting for the moment the abuse of political power, and thinking alone of the normal flow of political activity, we may imagine the call coming to the minister to hold office and give his time and ability as a contribution to the community's welfare. In just such a way, if you will pardon my

being personal, I gave 14 years in service to the local Board of Education.

Ministers are looked upon as trained, educated men and, therefore, capable for public service. Generally speaking, the minister is beyond suspicion in his community and men look upon him as the best kind of a candidate to offer the public for their approval. The sum and substance of all these answers would be—Yes—if he is capable and is called upon to do so.

On the other hand—**Why should a minister refrain from political activities?**

At the risk of being called a dodger or accused of cowardice, he will escape many dangers, temptations and pitfalls by honoring his profession first and last. The work of the Church in itself is of such large proportions as to demand his best all the time. Politics feeds up ambition, and ambition often leads men beyond their depth and ability. The dream of earthly power and wealth is not the right fodder for conscientious, faithful shepherds of the flock, who in the steps of the Master should come “to minister, not to be ministered unto.” The question is, does a man get into politics for what he can give it, or for what he can get out of it, or at the worst, get out of by being in it. This question might likewise be asked of a minister who supports a seat in a service club. A minister stands in jeopardy, along with all other politicians, of being under suspicion, accused of compromise or even

graft. The very thought is repellent to anyone, especially a minister, whose usefulness and strength rest on the good-will and implicit trust on the part of his followers toward their leader. Unquestionably the continuous association of a minister with men—politicians so-called by trade—who pride themselves on the trickery of technicality, will blunt the spiritual edge, the keen, clear conscience of a man whose calling demands a quick and ready response to all that is true and good and beautiful. The maxims of the world will supplant the maxims of the Saviour—the Golden Rule may become the Rule of Gold.

A minister and part-time political leader combined in one is in danger of mixing the gospel with gossip and turning the pulpit into a rostrum of political advertising or denunciation. In small-town political circles the minister may receive the support of well-meaning members who want to honor their pastor. Their thought is more of the pastor than the office he fills.

May I tell you a true story in point. A minister I knew, pastor of a large congregation, capable, an orator, of fine carriage and good repute, clamored for more liberty and greater conquest. More liberty meant booze and greater conquest meant a political career. I (at that time a student in the seminary), predicted that if he could not uphold the demands of the ministry, he would not have an abiding place in politics. He was elected to the State Legislature. He was soon spotted as a man of

more than ordinary intelligence in that body. A second term followed. This time he was suspected of having accepted a bribe of \$2,000 to vote for a certain bill before the House. A third term was denied him. I saw that man drive about the streets of a nearby city on a team with a brewery sign upon it, and common report had it that he wrote the advertisements for a special brand of beer turned out by the institution in whose employ he appeared to be. I saw that man, at one time a valiant pulpiteer, the pride of a congregation and a whole community, go down and down and still down, until he found refuge in the home of a relative, stripped of friends, money and influence, and he died the victim of drink and despair. Heaven forbid that I should judge anyone, but “from pulpit, to polities, to perdition,” seems like a fitting epitaph for this ambitious minister.

If a minister desires success in the ministry and covets a holy peace and tranquility of mind and spirit, his political activities should be limited to the sphere in which he performs his normal ministerial duty, in commanding that which is just and condemning that which is evil. The political world will hear his voice and heed his warning if he does his duty in the way appointed unto the minister. The pulpit must make men good, fearless and strong,—must rear Christian statesmen. Then let the Christian statesmen control the political destiny of the world.

President Coolidge in Latin America

(*His Epoch-Making Visit to the Parliament in Havana Last Month*)

By DR. CHARLES L. FRY, Special Representative for South American Work, in “The Lutheran”

Professor William R. Shepherd, of Columbia University, a recognized authority on Latin American affairs, writing for the “New York Times,” is absolutely right in saying that Pan-American relations challenged the attention of the whole world as never before, when the sixth International Parliament of American States met in Havana. The fact that the United States sent to this Congress as remarkable a delegation as has ever been drafted for any international gathering outside of this country, except that which negotiated the Versailles Treaty, this of itself would make the occasion a notable one. The fact also of President Coolidge voluntarily heading the delegation in person, in spite of the many important matters which claimed his attention at home, was a very exceptional occurrence. Only four other times in our history has an American President left the country during office.

The delegates from the United States to the five previous Pan-American Parliaments were chosen with a view to wide representation of the business and professional elements of our Nation, along with a modicum of statesmen. But for the gathering at Havana a veritable galaxy of stars in our legal and political firmament was assembled. Out of the nine delegates, eight were prominent lawyers, and one, a physician, is thrice Doctor of Laws. They included a very distinguished former Secretary of State, three Ambassadors and one ex-Senator. This high standing of the delegates, both legal and political, was merely a reflection of the importance which the United States Government attached to the meeting, and indicated our Government's desire to allay criticism, both at home and in Latin America, of the policies of the United States. To clear away, as far as possible, the misunderstandings which have made Pan-American relations so often a tangled and thorny road hitherto for diplomats to travel. Practically all the Nations in Latin America were represented, and they, too, sent their most prominent diplomats and men of affairs to

Havana. The Cuban delegation was headed by a member of the Permanent Court of International Justice at the Hague, and Argentine's delegation was headed by her Ambassador at Washington. The Brazilian group included the International Jurist, who represented his country in the League of Nations.

Relation of the Two Americas

Toward the countries of Latin America, the prevailing attitude of the Government and the people of the United States has been one in which commerce, finance, altruism, indifference and a national self-concern all have a share. Our trade with them has grown enormously. They supply many of the commodities indispensable to our markets and our industries. They afford almost limitless opportunities for an amount of investment rapidly approaching the five billion dollar mark. Compared with our own land, of course, the Southern Republics are inferior in wealth, power, prestige and other aspects of material progress. Their situation even suggests a degree of backwardness, which urgently calls for our educational and spiritual help. They are countries which might have become, as they themselves realize, the prey of imperialistic Nations overseas, had the power of the United States not been available to protect them. Since they are more or less adjacent to our own shores their territory forms an essential part of our system of national self-defense.

That the Government and the people of the United States wish to promote the welfare of their fellows in Latin America is unquestionable. But neither our people nor our press yields to the Southern Republics the measure of recognition which is their due. Pan-Americanism, or even the very existence of these neighbors, occupies but a scant place in our knowledge and our thought, unless some sensational event occurs which makes for further ignorance or misunderstanding. They might be located in another planet, so far as the American people display an active interest in them.

Latin America's View of Us

Reversing the picture, what seems to be the attitude of the Southern Republics toward the United States, and what is the character of their interest in the subjects presented for deliberation? To judge from the utterances of their spokesmen and writers, these Southern Nations assuredly have no wish to be regarded as a vast preserve for either American or European exploitation. Granted their backwardness, in proportion to their resources and abilities, they do not seek dictation or direction, so much as they invite friendly assistance in solving their problems. Whatever conduces to that end they welcome. They, too, of course, have a national self-interest to subserve, but of quite a different nature from ours. Appreciative though they are of actual or implied protection by the United States, they do not relish it under certain of the forms through which it has hitherto been extended, nor where it no longer appears necessary. They are apprehensive of control from abroad, which might hinder instead of aid the measures which they deem proper for the attainment of their national progress, while guarding their independence and their right to manage their own affairs in their own way. Proud, sensitive, a bit captious perhaps, as relatively small Nations are likely to be, not numbered among the mighty of the earth, they may be said to fear the foreigner, even though needing his help.

Europe's View of the Parliament

To the Pan-American Parliament and its implications, Europe ordinarily pays very little attention. Prone to regard any sort of Pan-Americanism as a mere outgrowth of the Monroe Doctrine, which presumably is a formulae of the national self-aggrandizement of the United States, it varies this attitude by one of general indifference to whatever this country may do in conjunction with its neighbors. Only in case we have political troubles with them is much notice taken.

That so many of the Latin American Republics have enrolled themselves in the League of Nations, has unquestionably heightened their importance, and won for them considerable prominence in its activities. A number of Presidents of the League came from South America. But the presence in the Covenant of Article XXI, specifying that nothing in the document shall be deemed to effect the validity of "Regional understandings like the Monroe Doctrine," has been a detriment to undue heed on the part of Europe to matters inter-American. The chief significance to Europe of Pan-American Parliaments, and other manifestations of Pan-Americanism, rather is a moral one. It offers a good example of the possibility of their carrying on a similar work of co-operation among the European States themselves, even if location (at the capital city of one of the great powers) of an international office, resembling the Pan-American Union in Washington, is altogether improbable. Here evidently the United States, as the one sole great power in the New World, holds a unique advantage. Whether this will in-

ure to the further benefit of Pan-American friendship, is a matter that awaits in no slight degree the outcome of the Parliament at Havana.

Need of the Spirit of Friendship

The two American Continents are not in any economic competition. North America produces the manufactured goods which South America needs, while South America has the food-stuffs and the raw materials which North America needs. Why can they not, therefore, be friends? A story is told of the new Ambassador Morrow, that an acquaintance went to him, after his appointment, and asked him why he accepted the post, when he knew so little about the language and the conditions in that country? Finally he asked him, "What do you intend to do?" Morrow's reply was, "Well, I can begin by liking them." And, after all, is not this the essential element in making for good-will in international relationships? Is not this the very same thing which was demonstrated by Colonel Lindbergh's visit, though he too, like Morrow, could not con-

verse with them in their Spanish language?

Unfortunately South America has been the victim of numberless revolutions which have worked havoc. There is a joke told that recently a certain machine was not allowed to enter one of her Republics, because it had printed on it the words, "Five hundred revolutions a minute." They don't want any more revolutions!

Much, vastly much, depends on the Protestant Churches of North America, in their missionary and educational work in strategic centers, which will exercise a leavening influence throughout the whole Continent. It was very heartening to receive such whole-souled responses to my asking conjoint prayers on January 15 for God's over-ruled of the moral and spiritual results of the Pan-American Parliament to convene during that week. And since the Apostle assures us that the effectual fervent prayer of a righteous man availeth much, surely these many ardent supplications to the Throne of Grace will be divinely answered. "Except the Lord build the house, they labor in vain that build it."

Progress in the Science of Agriculture and Homemaking, 1917-27

By C. J. GALPIN, Senior Agricultural Economist, Division of Farm Population and Rural Life, U. S. Department of Agriculture

(Address delivered before the Tenth Annual Conference of the American State College, East Lansing, Michigan, August 2, 1927)

Country Life Association, Michigan

(Continued from last week)

The key to the answer of this question is, in my estimation, the indoctrination of the American farmer and the farm woman in the science of agriculture and the principles of homemaking. Although the first colleges of agriculture—this college within whose walls we stand—dates back 70 years, although the U. S. Department of Agriculture and the system of Land-Grant Colleges date back 65 years, and although the first State agricultural experiment stations date back 50 years, hope that the American farmer himself would become initiated into the scientific techniques of agriculture and household science did not have real evidence in its favor until, less than forty years ago, when the Hatch Act and Adams Act had gained considerable headway; then there was increased evidence after the Smith-Lever Extension Act and Smith-Hughes Vocational Act, had begun to operate with momentum. But beginning with this short period of crisis since 1910, within which is set our special ten-year period, 1917-1927, the principles governing the occupation of farming have come to be the possession of the rank and file of farmers. As Secretary Jardine said in his address on Agriculture and Modern Science, delivered at Yale University, March 29, 1927, "It is no exaggeration to say that through the research accomplishments of recent years the average farmer today knows more of the science on which his industry rests and brings it into constant application, than the scientist knew fifty years ago."

Lest the significance of the fact that science has become the prevailing factor in farming in America escape us, let us pause a moment and consider its bearing upon the life side of farming. Let us not as humanists smile this matter off with mild scorn, for the reason that this science pertains to the practices of agriculture and not to the practices of human relationships. Indeed I conceive the farmer's scientific attitude of mind with respect to his everyday occupation as but the precursor and herald of the new day in American rural life. Note what this new attitude toward farming means. Is it not a veritable revolution in the mechanism of the farmer's thinking when he substitutes in agriculture a reliance upon accurately observed facts, for tradition, ideas of luck, of irrelevant causation, of fate of punishment, of vagary, of fear, of superstitions? For the rank and

file of farmers to be convinced that good things in agriculture follow in a sequence certain ascertainable facts,—which facts may be brought about in the necessary sequence by the farmer himself,—is to have taken one of the most revolutionary steps upward on the ladder of human progress. That this scientific habit of mind pertains, as yet, almost solely to the practices of agriculture and to certain few practices of housekeeping, should not deceive us into thinking that this science is a matter established and isolated in fields and barns and kitchens. No. It is a concept established in the rural mind; and what is there established as a habit in one department sooner or later becomes operative in all departments of living and its effects may be looked for in due time not only in crops, but in human beings.

Science in Rural Human Relationships

I am asking you to believe that the great characteristic of rural life in the ten-year period, 1917-1927, is the evident revolution in the farmer's mind, whereby science has entered as an habitual guide displacing the blind guides. I am asking you to see that science cannot be shut up in a chamber of the mind labelled "Agriculture," but will pervade all compartments, and sooner or later be in full operation among all the human relationships of rural society. I am asking you to believe that the physiological, psychological, sociological, economic and political aspects of rural society, the farmer himself, is bound critically to review and reorganize on the basis of the following questions: What are the essential facts now; what in our experience are the invariable sequences of facts preceding good conditions and preceding bad conditions; how shall we go about producing the antecedents of good conditions; how shall we go about eliminating the antecedents of bad conditions?

Under this hypothesis of mine, sanitary hogpens and barns are the forerunner of sanitary houses; scientific feeding of cattle, hogs, sheep and poultry, of wheat plants, corn plants, cotton plants and apple trees, is a mere preface to the scientific feeding of the farm family. Indeed, has not the human come already to share with the hog in the values of protein and vitamin? The pathology of dairy herds paves the way to social pathology of rural communities. Determined efforts to eradicate the cornborer, are simply indices of the energy which will some day be expended in eradi-

cating the parasites which at present feed on rural society.

I am asking you to see in the farmer's eager responses to science as applied to the economic aspects of his occupation, a herald of science applied to all his human relationships; and I am asking you as humanists to be happy as you see science capture farming, believing that this revolution in the farmer's mind will work its way into rural civilization and characterize the second period of the nation's rural life and stand forth as the genius of its culture.

Far be it from me to try to paint a Utopian phantasy with which to soothe your fears in this period of farm population stress. Such a picture would frustrate my objective. I am attempting to see whether there is not hope today for farm people in the ordinary matters of fact. Look about you. Are there not already indigenous examples of the application of a scientific frame of mind to rural human relationships? Note with me in every State the new institutions which are arising in favored communities, where scientific enlightenment has spread rapidly from the compartment of crops to the compartment of people. Count your farmers' hospitals which have arisen in the decade; count your modern rural libraries furnished with book autos driven by librarians taking books daily to the remoter farm homes; count your modern farm houses, even your modernized farm tenant houses; count your farmers' modern community club houses, athletic fields, modern swimming pools; count your consolidated schools, which in the last ten years have insisted upon sufficient taxing area to support a school of distinction; count your farmers' permanent camping grounds, either county or State; count your modernized farmers' towns where merchandizing has been put upon a scientific basis of service and helpful advertising; count your rural Churches of distinction,—the outgrowth of a knowledge of cause and effect. It is not necessary to give here a statistical summary of these almost spontaneous products of enlightenment. The salient facts are common knowledge already. The last ten years have witnessed the spotted up-growth of these rural institutions in every direction from where you sit tonight. This is the sort of thing which I am asking you to see as the logical outgrowth of agricultural science.

(Concluded next week)

NEWS IN BRIEF

THE RUFUS W. AND KATHERINE Mc-CAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST

Subject: "In These Days of Change and Challenge, How Can We Spiritualize the Home Life of America?"

Length: Not over 3,000 words.

Time: All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Publication and Sunday School Board, by Children's Day, June 10, 1928.

Eligible: Any minister or member of the Reformed Church in the United States.

Instructions: (1) Sign essay with an assumed name, giving correct name and address on a separate sheet.
 (2) Use one side of the paper only.
 (3) Manuscripts, as far as possible, should be typewritten.

Prizes: First prize—\$100.
 Second prize—\$50.

SWEET THE MOMENTS, RICH IN BLESSING

(Our Memory Hymn for March)

Sweet the moments, rich in blessing,
 Which before the Cross I spend,
 Life and health and peace possessing
 From the sinner's dying Friend.

Here it is I find my heaven,
 While upon the Lamb I gaze;
 Here I see my sins forgiven,
 Lost in wonder, love and praise.

Love and grief my heart dividing,
 With my tears His feet I'll bathe,
 Constant still in faith abiding,
 Life deriving from His death.

May I still enjoy this feeling,
 In all need to Jesus go,
 Prove His blood each day more healing,
 And Himself more deeply know.

James Allen, 1757
 Walter Shirley, 1770

Isaac B. Woodbury, 1850

CHANGE OF ADDRESS

Rev. Victor H. Jones from Altoona, Pa., to 135 N. Grant St., Waynesboro, Pa.

Rev. Oliver F. Schaeffer from 318 E. 8th St., to 126 E. 5th St., Berwick, Pa.

Rev. A. R. Zenkt from Catawissa, Pa., to 61 Morningside Ave., care of Ramsay, New York City.

For the present the address of Rev. E. N. Kremer, D. D., will be St. Petersburg, Florida, General Delivery.

Anniversary services are planned in St. John's, Schuylkill Haven, Pa., Dr. Elmer S. Noll, pastor, on Feb. 26.

Mr. Clarence E. Heffelfinger of our China Mission arrived at his home at Milton, Pa., on Feb. 8th on furlough.

In Zion's Church, Greenville, Pa., the pastor, Dr. Paul J. Dundore, is preaching a series of Sunday evening sermons on "Letters to the Seven Churches."

Rev. H. S. Nicholson, of Fayette, N. Y., is taking a winter vacation in Florida. He expects to return by April 1st. His address is Ft. Lauderdale, Fla.

Bethlehem Church of Glassboro, N. J., Rev. Henry W. Holter, pastor, has the honor of sending in the first Foreign Mission Day offering.

The 6th All-Philadelphia Conference on Social Work will be held at the Benjamin Franklin Hotel, Phila., March 8 and 9. The program is of great interest and value to all social workers.

Dr. D. B. Schneder has sent from Japan notice of the death on Jan. 10 of the Rev. Masayoshi Oshikawa, founder of the Christian work in Sendai. An account of his life and labors will appear soon.

In St. Luke's Church, Lancaster, Pa., Rev. J. F. Frantz, pastor, the average S. S. attendance for 1927 was 228; the total enrollment is 459. The congregational membership is 325. The Men's Bible Class, taught by the pastor, began the new year with an enrollment of 37.

On Monday, Feb. 6, Prof. Philip Vollmer addressed a joint pastoral conference of Reformed and Evangelical Synod ministers at Baltimore, Md., on Ways and Means to bring about Church Union. On Sunday he preached in two Baltimore Churches.

The Shenkel Congregation, Rev. Oliver K. Maurer, pastor, held its mid-winter Communion on Feb. 5th, with a large number of the members present. This Church is unique in that it is not unusual for the attendance at the regular services to exceed the number upon the Church roll.

Dr. John M. G. Darms, of Plymouth, Wis., has accepted the invitation of the consistory of First Church, Canton, O., Rev. R. W. Blemker, pastor, to serve as speaker for the special services during Holy Week.

It is a pleasure to record the monthly meeting of the Men's Club of St. Mark's Church, Pittsburgh, Pa., Rev. J. Grant Walter, pastor, held on Jan. 19, and which was a most successful event from the standpoint of attendance, food and entertainment. Mr. Albert Myer was chairman of the evening.

We regret to learn of the death on Feb. 12 of Mr. Henry S. Kriebel after an illness of several weeks at his home in North Wales, Montgomery Co., Pa., at the age of 76 years. Mr. Kriebel was president of the consistory of St. Luke's Church for 35 years. His son, Rev. E. Wilbur Kriebel, is pastor at Norristown, Pa.

Near East Relief Sunday was observed in Grace Church School, York, Pa., Irvin A. Raubenhold, pastor, on Feb. 5. A cash offering of \$110 was given. The cause was presented by Mrs. Florence Duryea of New York City and her adopted Armenian orphan, Alice, the subject of the moving picture on Armenian Relief entitled, "Alice in Hungerland."

Our friend, D. A. Courson, renewing his "Messenger" subscription, graciously says: "I do not want to be without the 'Messenger.' It comes next to my Bible in my list of religious and devotional reading. It is a masterly piece of literature and I look forward eagerly to its coming."

During February Rev. David Lockart, of the Myerstown, Pa., Church, is preaching a series of Sunday evening sermons on "Great Americans." On Feb. 26 the Young People's League will give the sacred pageant, "The Light of the World." Special Lenten services will be held each Thursday.

We find the following interesting notice in the Roanoke, Va., "World News": "Mr. and Mrs. W. Bain Kerr entertained at their home on Mill Mountain Saturday night in honor of their sister, Miss Mary Virginia Kerr, whose engagement to the Rev. Clarence T. Moyer, of Weatherly,

Pa., was announced, the wedding to be in April."

Grace Church, Phila., Pa., Rev. U. C. E. Gutelius, pastor, has planned special Lenten services on Thursday evenings. The speakers will be as follows: Revs. E. W. Bawden, Harold B. Kershner, Russell Paynter, Paul S. Leinbach, Arthur Y. Holter, and Aaron R. Tosh. A community religious census is being taken Feb. 13-18, by 6 neighborhood Churches.

Rev. Henry H. Rupp, pastor of St. John's Church, Lewisburg, Pa., included the following statistics in his 1927 report: 313 pastoral calls; 13 baptisms; 6 confirmations; 3 weddings; 14 funerals; 98 sermons and addresses; 269 added during present pastorate; and a present membership on Jan. 1 of 450. The treasurer reported \$6,457.05 received from all sources, and \$5,423.47 paid out for all purposes during the year.

Holy Communion was observed on Jan. 15 in the Church of Ascension, Pittsburgh, Pa., Rev. Henry Linford Krause, pastor. 8 weeks of lectures have been held in the Monday evening's Leadership Training Course, with very gratifying results. On Friday evening, Jan. 27, the pastor was the speaker at the Baptist Young People's Union for all North District Churches at their meeting held in Sewickley.

Dr. J. R. Macabee, of New York City, spoke at the union meeting of the Reformed Ministerial Association of Phila., and vicinity, and the Presbyterians, at Witherspoon Building, on Feb. 6. At the meeting of the Association held in Assembly Hall, Feb. 13, the subject of Dr. J. R. Stein was "Companionate Marriage." On Feb. 20 Dr. B. S. Stern will bring a Lenten Devotional Message, and on the 27th Rev. P. E. Deitz will speak on "Youth's Year of Discovery; a Survey of Tangible Results."

A series of services were held in Yukon, Pa., Church, R. Ira Glass, pastor, four evenings a week during Jan. 10-27. Revs. Noah Fehl, Paul W. Stonesifer, G. A. Teske, J. L. Yearick, I. S. Monn, V. A. Ruth and A. B. Taylor preached the sermons. Through the co-operation of the members in personal work, some results were accomplished, and 18 new adult members were received into the Church. Two classes, one on Friday and one on Sunday, are in preparation for Church membership.

On Feb. 10, Rev. Gustav R. Poetter, St. Mark's Church, Reading, Pa., addressed the student body of Schuylkill College on "Abraham Lincoln." According to the arrangement of Reading Classis, Rev. C. E. Roth, Litt.D., St. Andrew's Church, and Rev. Gustav R. Poetter, St. Mark's Church, will exchange pulpits Feb. 26. The Men's Bible Class League of Hamburg, Pa., will meet in Bethany M. E. Church, and will be addressed by Rev. Mr. Poetter of St. Mark's, Reading, on Feb. 21.

The installation of Rev. L. G. Beers as pastor of Solomon's Church, Macungie, Pa., took place on Feb. 12 at 10 A. M. The Classical Committee consisted of Revs. E. W. Kohler, President of Lehigh Classis, J. R. Rothermal; R. E. Wilhelm, and Elder G. F. Kerchner. The pastor and his wife express their appreciation to the congregation for the cordial welcome given them upon their arrival on the field and for the comforts provided for them in the repair and cleaning of the parsonage, and for the installation of a telephone.

In First Church, Carlisle, Pa., Rev. Roy E. Leinbach, pastor, Mr. H. G. Seyfert, former American Consul in Canada, spoke Feb. 12, on "Lincoln's Religion." The average attendance in the Bible School dur-

ing January was 313. The Juniors have been showing the School what good singing really is. Miss Mary Hoffheins, director of singing, is largely responsible for this. It is gratifying to pastor and people that a noticeable improvement has taken place in Church attendance.

Rev. Dr. A. Earl Kernahan in a recent letter to Dr. R. C. Zartman, writes: "Please send me 25 copies of your pamphlet, 'The Ideal Evangelism.' I have been delighted to read it. You will be interested to know that your Church responds in an enthusiastic and intelligent manner wherever we promote a Visitation Evangelistic Campaign. There have been 122,809 people won to Christian decision and membership in the Church in the last 44 months of my work."

Trinity S. S., of Shenandoah, Pa., Rev. Harry N. Spink, pastor, has the Cross and Crown system of rewards. It has been a wonderful success in keeping up the attendance. This year 20 scholars received First Year Pins. Mr. Daniel Bachman was the only member of the Men's Bible Class to receive a pin for faithful attendance. Also 12 received wreaths, 20 the third year bar, and 2 (Miss Gerturde Bees and Joseph Bees), received the 7 year bar. On Saturday morning, Jan. 23, George Samuel Spink was born at the parsonage. Congratulations to the pastor and his wife.

We have been greatly surprised to learn from our friend, Dr. Paul C. E. Hauser, 4002 Fernhill Ave., Baltimore, Md., that the fund for the payment of the electric refrigerator in Hoffman Orphanage is still almost \$300 short. About half of this is in prospect and if 150 families would send \$1 each to Dr. Hauser the amount would soon be raised. There are some who will want to pay more than \$1. We feel like asking, "What is the matter with the friends of Hoffman Orphanage?" This gift, which is of such value to the institution, should have been paid long ago.

The Linfield Congregation, Rev. Oliver K. Maurer, pastor, is in the midst of a week of Evangelistic services. Dr. R. C. Zartman is the speaker at these meetings. Dr. Zartman opened his series of talks in the S. S. on Sunday, Feb. 12, and will conclude the meetings Feb. 19th. To prepare the people for this special effort the pastor preached on Feb. 5 on the subject, "Find a Friend," in which he challenged the members of the congregation to "find a friend for Jesus Christ." To this challenge, 71 members signified their desire to co-operate in this work.

The Stewardship Essays of all congregations should all be handed on March 11th to the pastor, Sunday School superintendent, or whoever is the chairman of the judges in each congregation. The three best Essays in each group are to be forwarded to the Classical judges not later than March 18th. All Posters which are being submitted for the Poster Contest should have the signature of the pastor, Sunday School superintendent, or teacher attached in an envelope, and then should be forwarded directly to the Stewardship Department, 316 Schaff Bldg., Philadelphia, Pa. This should be done not later than March 11th.

"Trinity Church, Akron, O., Rev. George M. Smith, pastor, after 3 years of struggling with the problem of re-location, is finally getting the work under way and has made a very splendid record this past year. The steel work for their new building is all in place and they are just waiting for mild weather to start the laying of the brick. This congregation has paid in cash this year \$63,000. It has been a long pull, but they are finally pulling together and will make a name for themselves and will build a monument to their memory." So writes a colleague, Rev. H. B. Diefenbach, in his parish bulletin.

Rev. George W. Spotts, of Telford, Pa., has sent the following fine comment to the

Board of Foreign Missions: "The book entitled, 'Fifty Years of Foreign Missions,' has come to my study and I have found it to be a most interesting guest. The Committee who had charge of writing and compiling this book did a most worthy work in commemorating the services of our dear Secretary of Foreign Missions, Dr. A. R. Bartholomew, who fills so admirably his high position in the Kingdom Work of our beloved Zion. I have recommended the book to my members, who are finding equal joy in reading it."

Trinity Church, Turbotville, Pa., of Paradise Charge, Rev. Walter R. Clark, pastor, presented several original Christmas pageants in which 80 young people and children participated. In an impressive way they brought the great message to an audience that over-crowded the Church. They were prepared and directed by Mrs. Clark. Paradise Church also rendered a pleasing program. The mid-winter Communion was largely attended. The Primary room at Trinity was repapered, painted and carpeted. There has been a marked growth in attendance in the several schools and Church services. At the annual meeting of the consistory the pastor was voted an increase in salary of \$200, as an expression of appreciation.

The Salem congregation, Doylestown, Pa., tendered a farewell reception to Rev. and Mrs. Horace R. Lequear and family on Jan. 31. The W. M. S. presented Mrs. Lequear with a floor lamp and the congregation presented to them both, a purse containing over \$100, in appreciation of their wonderful services as missionaries of the Church and splendid co-operation in all the work of the Salem congregation during their 18 months stay in Doylestown. On Feb. 5, Rev. Mr. Lequear preached his farewell message to the large congregation of members and citizens of the community. Rev. and Mrs. Lequear left on Feb. 8 for their new work at Middlebrook, Va., with the best wishes of the members of Salem Church.

First Church, Plymouth, Pa., Rev. A. M. Schaffner, pastor, is engaged in a campaign to raise \$2,500 by May 1 to wipe out the entire indebtedness of the congregation for the parsonage purchased some years ago. While the industrial conditions in this anthracite region are not very favorable for this project, the people are enthusiastic and the indications are that the Church will be freed of the debt by May. The congregation is looking forward with considerable interest to the weekly cottage prayer meetings, conducted simultaneously by a number of groups during the Lenten season. The "Messenger" is making more weekly visits in the homes of the people than at any previous time in the history of the congregation.

The annual congregational meeting of St. John Church, Riegelsville, Pa., Rev. Samuel J. Kirk, pastor, was held Jan. 14. The treasurer's report showed: Current expenses, \$4,005; Benevolences, \$4,309, distributed as follows: Ministerial Relief, \$242; Phoebe Home, \$432; Bethany Home, \$1,142; Foreign Missions, \$185; Home Missions, \$296; Near East Relief, \$174; Mississippi Flood Relief, \$264; Classical Apportionment, \$1,157. The Mrs. B. F. Fackenthal fund of \$500 for some of the causes noted above is included in the total. Donations were given to 5 theological students to the amount of \$700. The W. M. S. experienced fine interest on the part of its membership; the Thank Offering amounted to \$114; the total disbursements during the year, \$420. Of the total membership of the congregation, which is 272, 172 communed.

The Annual Workers' Banquet of St. Peter's Church, Lancaster, Pa., Rev. Charles D. Spotts, pastor, was held on Jan. 25 with 40 workers of the S. S. present. Among the guests were Mrs. Theodore Herman, Dr. Charles Peters, Mr. George Blaisdell, and Prof. Paul Limbert who was

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the very able Toastmaster. Addresses were given by Dr. Peters, Prof. Limbert and Dr. Herman. Dr. Roddy, of Franklin and Marshall, gave a very interesting talk on birds at the meeting of the Boy Ranger Club on Jan. 27. On Wednesday evening, Feb. 1, a very impressive Farewell Service for Rev. Frank Bucher was held. The addresses of Drs. George W. Richards and Allen R. Bartholomew were very much appreciated. The regular meeting of the Consistory was held on Jan. 2.

Rochester, N. Y., is to have the honor of entertaining the Federal Council of Churches of Christ in its 6th quadrennial meeting, Dec. 5-11, 1928. This important gathering will be the 20th anniversary of the organization of the Council and it is purposed to arrange the program so as to take into account the whole question of the present state of the Church and the relation of the co-operative movement to it, as it exists today.

The winter Communion held on Jan. 15 in St. John's Church, St. John's, Pa., Rev. T. C. Hesson, pastor, was well attended; offering of \$118 was forwarded toward the apportionment; 2 persons were received into membership. Following so closely the renovation of the Church, it was a genuine pleasure to the pastor to be able to announce a few weeks ago that Mr. George F. Heller had made an initial subscription of \$500 toward a pipe organ. The money is given in memory of Miss Mary Heller, who departed this life Dec. 26; and who for a number of years had been organist. The Men's League at once assumed the task of raising the balance necessary; 7 of their group subscribed an additional \$600; to date about half of the needed amount has been pledged.

Salem-Zion Church, Phila., Pa., Rev. A. W. Klinger, pastor, held its annual congregational meeting on Tuesday, Jan. 31, when all societies rendered very interest-

SEVENTEENTH

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ing reports. The pastor also gave a brief report of the work and spiritual standing of the congregation judging from appearances. The average attendance at the morning service is 93, while 77 attend the evening worship; the mid-week service shows an average attendance of 37; 302 members communed during the year; the congregation numbers 350. The report of a purchase of a plot of ground on Mascher Street and Spencer Avenue, for Kingdom work in that community was favorably received. Expenditures for the year for Church administration, including part payment on building plot, amounted to \$12,705.37; for benevolences, \$4,835.51; the S. S. expended, \$547.12; the Ladies' Aid Society, \$2,629.27; W. M. S., \$475.68; and the Y. P. S., \$113.31.

The Ladies' Guild of Zion Church, Alf Grether, pastor, Baltimore, Md., recently served a number of banquets to prominent organizations in a most creditable way. On Feb. 2nd it served the Reformed Laymen's League which was addressed by Attorney Price and Mr. Kinsey, the well-known "Bentztown bard" and "Morning Sun" poet. The latter proved himself to be a first-class entertainer. On Feb. 9th the Guild served the Reformed Woman's Union, on which occasion Dr. Dowey, leader of Baltimore's Loyalty Crusade, Mrs. A. S. Weber, and Miss Ziess were the able speakers; on Feb. 16th it was to serve the Arcadia Improvement Association in their grand annual banquet, and without doubt the Guild maintained the same high standard, both as to the eats and the decorations as on numerous previous occasions. On Feb. 5, Wm. Braun, member of the Baltimore Symphony Orchestra, assisted in a splendid musical entertainment.

The February number of "Tabernacle Tidings," the newsy parish journal of Bethany Tabernacle, Phila., Rev. Arthur Y. Holter, Pastor, contains a complete directory of the congregation, its organizations, and its members. Present membership of this congregation is 479 and the Church School has 427 enrolled. The receipts from all sources in 1927 were \$10,580.80. At the annual meeting Mr. Charles L. Glanz, after 33 years of service in the consistory, was unanimously elected an honorary elder. Jacob Garber, Ira Ashenfelter and Joseph M. Baker were elected elders, and Joseph T. Hammond, Charles P. West and Paul J. Wilson, deacons. Pastor Holter has planned 3 special series of sermons for Lent. The Sunday morning theme is, "Building the Temple of Life," the Sunday evening theme, "Questions of Daily Conduct," and on Wednesday evenings he will speak on "The Fruits of Religion."

Most remarkable interest is being shown by the entire town in a series of special services continuing for 3 weeks in St. Paul's Church, Juniata, Pa., Rev. V. D. Grubb, pastor. The S. S. attendance has jumped from 135 to 222 and the offerings have increased 150%. On Feb. 5 the pastor organized a catechetical class of 80, the largest in the history of the Church; the members of this class are also forming a junior choir with the pastor as the leader. The Men's Bible Class presented the Church with a beautiful pulpit lamp, and the Gramley family presented a music stand and baton for the use of the choir leader. St. Paul's Church broadcasted on Jan. 29 from WFBG, Altoona, presenting a very enjoyable program by the choir, the men's chorus, and a solo by the pastor's little 6-year-old daughter. On Feb. 12 at a special service, new members were received into the Church.

The program of the Ministerial Retreat held Feb. 6-7, in St. Peter's Church, Zelienople, Pa., Rev. Dr. J. H. String, pastor, was as follows: On Feb. 6: Supper at 6 P. M.; at 7.30—Devotions at St. Peter's Church in charge of Chairman H. N. Bassler; Rev. John Yount preached on the subject: "The Motive for Evangelism;"

and a book review on "The Life of Prayer in the World of Science" was given by Rev. Karl A. Stein. On Feb. 7: at 9 A. M., Devotions were conducted by Rev. Roland Luhman; "The Ministerial Office," opened by Rev. F. R. Casselman, and discussion led by Rev. H. L. Krause; "How May I Maintain the Freshness of the Gospel Experience in My Own Heart?" was opened by Rev. J. H. String, and discussion led by Revs. J. G. Walter and H. D. Maxwell; "How to Present the Claims of Christ to Modern Men" was the topic of Rev. A. M. Billman, discussed by Rev. W. H. Landis. Communion and Consecration Service was led by President of Classis, Revs. F. L. Kerr and D. J. Wolf.

Great interest has been aroused in the National Oratorical Contest on Outlaw-War Treaties throughout the country, and every State, except two small ones, is already participating. In these two, contests will be inaugurated within a few days. A number of "Messenger" readers have indicated their interest and we hope there will be a general participation in many of our communities. About 4 weeks remain in which bronze medal contests may be held. Silver medal contests may be held on or before May 18. We wish to urge again that schools, congregations, clubs and other groups arrange for such a contest. One of the fine features of the recent Ohio Pastors' Convention was the Peace Declamation Contest. Hundreds of congregations and thousands of young people throughout the State had participated in the preliminary contests. Such affairs are of great educational value in fostering sentiment against war and in favor of providing amicable methods of settling international disputes. There is every good reason why every pastor and Church worker should be interested in fostering such contests. If you wish further information, write to the "Messenger" or to Dr. A. C. Watkins, 532 17th St., N. W., Washington, D. C.

The 30th anniversary of David Griffith Samuels as organist and choir director of Christ Church, Bethlehem, Pa., was celebrated in fitting manner on Feb. 5. At the close of the morning worship the pastor, Rev. W. H. Bollman, summoned Mr. Samuels to appear in the chancel and after a few remarks in tribute of Mr. Samuels' remarkable work, he read letters of appreciation and congratulation from former pastors, Rev. J. Rauch Stein, D. D., and Rev. H. I. Stahr, D. D. Mr. Henry J. Mack, vice-president of the consistory, and chairman of the committee that secured the services of Mr. Samuels 30 years ago, was then introduced and delivered the address of appreciation in behalf of the members of Christ Church. Very feelingly he referred to the unfailing loyalty of Mr. Samuels through all the vicissitudes of the congregational history, and his wonderful ability as choir-master and organist. "An unbroken, ever-harmonious relationship of 30 years between the choir-master and choir is something of which we may well be proud." The choir is today bigger and better than it has ever been. Mr. Mack closed his address by presenting to Mr. Samuels a solid white gold Hamilton watch and chain, the watch being suitably engraved, the symbol being a lyre against the background of a cross, emblematic of Mr. Samuels' ministry of music in the Church. Mr. Samuels, overcome with emotion, responded as best he could and gave much of the credit to the co-operation and willingness of the choir members. The choir has 50 members, and is 90% present at both services every Sunday. It was estimated that over 400 members of Christ Church have served in the choir at some time or other under Mr. Samuels, and at the close of the service all those present in the congregation were requested to step forward to the chancel and Mr. Samuels directed all this former and present choir members in the singing of "Jesus, I Live

to Thee." The day was also the 25th wedding anniversary of Mr. and Mrs. Samuels, and their many friends in the Church and community made it for them a memorable event.

HONORS RICHLY DESERVED

When plans were under discussion for a public reception and a testimonial dinner, in honor of the Rev. Dr. Ellis N. Kremer, who on Feb. 5 completed 40 years as pastor of Salem Church, Harrisburg, Pa., the city rejoiced in a prospective opportunity to join in a tribute to a man whom its citizens loved to honor. Unfortunately, however, Dr. Kremer became ill in January and, although his health has improved greatly, every one thought the banqueting and public ceremonials would tire him too much, and characteristic of the kindly affection and perfect understanding that has existed between him and his parishioners all these years, the Church is giving him, as an expression of their esteem, an extended vacation trip to Florida. It is not known to what part

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A. M. S.

of Florida he will go, but it is quite likely St. Petersburg; Dr. Kremer himself decided that. Every one in the community as well as in Salem Church is just about as happy as he is at thought of the trip to Florida, to stay as long as he likes and to do just as he pleases. "There isn't a thing the members of Salem Church wouldn't do for Dr. Kremer, we hold him in such high esteem," said John K. Royal, former Mayor of Harrisburg, and a member of the Consistory; "he has been very, very faithful to the Church, but he is very much in need of a rest just now, and we hope this vacation will do him good."

Dr. Kremer came as pastor of Salem Church on Feb. 5, 1888. He has been in the ministry for almost 57 years and served only two charges during that time, coming from Bedford to his present pastorate. In addition to being pastor of this large city Church, Dr. Kremer has been chaplain of the Friendship Fire Co. ever since he came to Harrisburg. Dr. Kremer observed his 81st birthday in October, but until his recent illness he performed all the duties as pastor and took a keen interest in all the affairs of the community. He is an ardent golfer and several months ago he preached a sermon on the lessons one could learn from the game of golf, and many of the golf players of the city came especially to Salem Church that evening to hear it.

The members of the Consistory which voted to give Dr. Kremer the vacation as an appreciation for what he has done for the Church are: Edwin C. Thompson, Paul A. Kunkel, William U. Becker, John K. Royal, William M. Robinson and George A. Hollinger, elders; J. Douglas M. Royal, J. William Bowman, Josiah H. Hillegas, Charles A. Auginbaugh, Adam J. Hain, Newton A. Herb and Dwight W. Ludington, deacons; and William M. Hain and George Kunkel, trustees. The ministers of the Reformed Church in the vicinity of Harrisburg met in Salem Church on Jan. 15 and then called in a body at the parsonage to offer their services to Dr. Kremer to assist in any suitable way they can until his recovery. Rev. C. W. Levan, D. D., offered to take charge of catechization until Easter.

The Harrisburg "Patriot" says of Dr. Kremer: "His service of 40 years at Salem Church here has spread its influence be-

yond the boundaries of his parish. Crusader, he has led battles for clean living and righteous action. Comrade, he has extended the hand of fellowship to those in need of a friend. Neighbor, he has kept an ear open to the call of the distressed." With this judgment the entire denomination he has served so nobly is in entire accord. Dr. Kremer has an exceedingly warm place in the hearts of all who know him. Few men in our history have had so many friends.

MINISTERIAL RELIEF

The United Lutheran Church is in the midst of a Campaign for Ministerial Relief for \$4,000,000. It looks as though this great denomination will raise the amount of money it needs to give a pension of \$600 to all of its retired ministers over 65 years of age, and \$300 to all of its widows of ministers, because all the forces of the Lutheran Church are back of their Campaign and already some congregations have reported as high as \$8,000 subscribed. Thus the Lutherans are falling in line with the Presbyterians, who have raised \$22,000,000, the Episcopalians, who have raised \$20,000,000, the Methodists, who have raised \$18,000,000, the Baptists, who have raised \$11,600,000, the Congregationalists, who have raised \$9,000,000, and our own Reformed Church, which has raised a little over \$200,000 on its Campaign for Ministerial Relief.

St. John's Reformed Church, Orwigsburg, Pa., Rev. H. J. Herber, minister, reports that it will go over the top in its Ministerial Relief Campaign. Thus, congregation after congregation is falling in line and supporting the holy cause of Ministerial Relief.

Frieden's Reformed Church, Duff, Saskatchewan, Canada, Rev. Albert Wienbrauk, pastor, a little congregation of 46 members, most of whom are poor, reports that nearly all of its members have promised \$5 towards the Campaign for Ministerial Relief in the next few years. This congregation has lately sent the Board of Ministerial Relief \$45 on its quota of \$230. This is a splendid object lesson for our large, wealthy Churches and their pastors.

The Grace Church "Herald," Philadelphia, Pa., Rev. U. C. E. Gutelius, pastor, says: "Our unpaid quota for Ministerial Relief was \$852 six weeks ago. Since then one of our liberal members has contributed half of this amount with the understanding that the rest of us make up the final half. We have accepted his proposition and he has paid his subscription in good faith. This leaves \$426 for us to raise within the next month. And certainly we must do it. We must help a very worthy cause and we must keep our word with Mr. A. S. Cassell. Surely there are 426 members in Grace Church who can afford to give \$1 apiece and thus complete our quota. Think it over prayerfully and respond promptly and liberally to the letter and envelope that our Finance Committee will send you in the near future."

THE UNCOMPLETED TASK IN JAPAN

The impression has gotten abroad that missionary work will not be needed much longer in Japan. This is a grave mistake. The missionary task is very far from being completed in this land. It is an almost overwhelming work that is still ahead. A remarkable leavening process has been going on, and many native Churches have been established which are progressing in a satisfactory manner. But Japan as a nation under a wise and stable government is going forward at a tremendous pace,—in education, in industry, in commerce, in every form of human enterprise. Moreover, the population is growing at such a

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rate that there are more unevangelized people in the country now than there were 70 years ago, when missionary work first began. There are over 600,000 students in the higher institutions of learning, nearly all of whom are unreached. There are over 3,000,000 employees of the many factories that have newly sprung up, and these are practically untouched. There is a rural population of 36,000,000, only a small percentage of which has heard the Gospel message. Only several hundred thousands out of sixty millions of people are Christians. At the same time, what makes the appeal doubly strong is the fact that there is a seeking for the true way of life that has never been stronger. And it is a situation with which the native Church alone is utterly unable to cope. The large majority of the Churches are not yet self-supporting. Those that are self-supporting still have such a struggle for their own independent existence that it is impossible for them to reach out to the larger tasks all around them. Nobody knows this better than the leaders of the native Church themselves. Missionary work must be kept up on a large scale for years to come. Any halting, or any curtailment in missionary force or financial support, means the certain, if not the hopeless, crippling of the work in Japan.

The mission work of the Reformed Church in Japan is a good work, widely praised. Its schools in Sendai, North Japan College and Miyagi College, are strong, positive Christian factors in the situation. The Churches are flourishing and are gradually growing toward self-support. Newspaper evangelism carries the Gospel to remotest places. There is everything to encourage the Reformed Church in her work in Japan. But the support of the work in personnel and money must be kept up at full strength. Hardly ever has there been a louder call to the Home Church.

The Board of Foreign Missions reports that its income from the apportionment is not sufficient for its needs at the present time. This is a matter of great anxiety. It is therefore most earnestly hoped by us missionaries on the field that the appeal of the Board of Foreign Missions for special help from able congregations, or from individuals of means, be widely heeded on this year's Foreign Mission Day.

—D. B. Schneder.

Sendai, Japan.

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Home and Young Folks

WANTED—A SON

Rose Brooks

"Burr-rr-rr," whirred the lawn mower, up and down, up and down the patch of lawn that sloped, a green velvet carpet, from the shady farmhouse porch to the dusty highway. In its noisy wake followed Billy, blue-overalled, yellow hair glinting in the sun, brown arms pushing sturdily, red lips whistling gayly, blue eyes bright as the sky above. "Pooh! and Mr. Hardy said this was some job," he chuckled merrily. "And here we are at the last lap!" And hurrying his pace into a trot, he finished with a flourish. "Now for the rake, and won't the guinea pigs and the cows and everybody in the barn like this green grass!" Billy was soon trundling a barrow heaped with grass barnward, his freckled face alight with the surety of the welcome of his barn friends.

More than once, unknown to Billy, Mrs. Hardy had peered at him from behind a curtained window, and each time her eyes softened and her smile deepened. "Acts as if he liked it! He's to be our boy. I feel it in my bones he is."

More than once, also unknown to Billy, Mr. Hardy had watched the gay lawnmowing from behind a shuttered barn window. "Comes up to Item One, no mistake!" he murmured contentedly. As Billy trundled his grass over the sill, Mr. Hardy met him. "Well, son, quite a job, eh?"

"That?" Billy's voice was scornful. "Any six-year-old could do that. Look all right?" Trying to keep pride out of his voice, he looked over his shoulder at the lawn, smooth cut, with no careless ridges to mar its velvet evenness.

Next morning at daybreak, Billy crept downstairs and, as quietly as possible, built the kitchen fire and filled the two shining tea kettles. "Seems 's if I'd lived here pretty near always," he thought wistfully, looking around at the sunny, yellow-walled kitchen. "Won't the Home seem dreary next winter! Oh, well, I'm lucky to have three whole months before then!" and Billy's cheery face cleared just as Mrs. Hardy opened the door.

"Fire made?" she asked, incredulous. "I didn't think of it before," said Billy. "Wish I had. It's boy's work to make fires. I'll make it every morning if I've made it right."

"Right? I guess it is right! Did ever fire crackle louder?" said Mrs. Hardy heartily. "As for not thinking of it before—well, the other two boys we had from the Home didn't think of it ever, all the time they were here."

Warmly happy, Billy scampered out to the shed and brought in wood till the box was piled halfway to the ceiling.

A few minutes later, Mr. and Mrs. Hardy watched him as he and old Shep had a rough-and-tumble on the lawn. "I'm sure of him now, aren't you?" asked Mrs. Hardy earnestly. "On hand for meals, prompt as Father Time himself, and never do I go to his room and find it helter-skelter, as it always was when Tom and Harvey were here. Hangs his things up on the closet hooks—seems to know what hooks are for," she went on whimsically; and then, earnest again, "Has horse sense—that's what he has; and a rare gift it is, and underrated."

"Harvey was a selfish little pig," said Mr. Hardy in a voice which plainly showed that Billy shone by comparison.

"And Tom was forever lazing about, with me waiting on him," said Mrs. Hardy.

"And Billy?" teased Mr. Hardy.

"You wait and see! Billy—breakfast!" she called.

In tumbled Billy, Shep frisking at his heels. After a wash-up at the sink, "I'll get the drinking water," he offered as a matter of course, and was soon as busy as Mrs. Hardy herself.

During breakfast his chatter was as bright as the sunshine itself. Days of cheery home atmosphere had opened his heart. Nowhere in the world could there be another farm so perfect, so his remarks led one to believe; and, of course, no place but a farm was worth living on, anyway. And old Jo and Jerry—well, wasn't it great to see how they knew how to plow and do all the farm work; and did all cows give as much milk with such thick cream on it as Sue and Creampot—did they? And he never knew that baby pigs had two curls in their tails, some of 'em; and wasn't Biddy O'Leary the best layer, an egg every day, sure as Fate? Bubbling with happiness, his gay chatter ran on while sausages and pancakes vanished from his plate.

Week after week passed, and, with each, happiness deepened in the Hardy household. Only one cloud darkened Billy's sky. Days would slip into weeks, weeks into months, and then—back to the Home. Oh, yes, everyone at the Home was kind, but this was different. This made you feel you belonged to somebody. "Oh, well," his thoughts usually ended, "three months aren't over yet and maybe—maybe they'd let me come back another time." But at just this point was the real puzzle. "Tom and Harvey have been here, too, for as long a time. Funny they weren't crazy about it. They never came back. Maybe three months was all any boy had. Oh, well, time not up yet."

The day came when one more week would round out the three months, and one evening, before the open fire, Billy sat silent, staring into the coals. Thinking of what? He didn't have much time to think of anything before Mr. and Mrs. Hardy drew their chairs close.

"Well, I guess it's open fires in the evening from now on," said Mr. Hardy.

"Some time yet before real winter," said Mrs. Hardy. "And winter's not so bad when it does come. Do you suppose you'd hate winter on a farm like this, Billy? Paths to shovel, lots more wood to bring in, two miles a day to tramp to school?"

"Hate winter?" Billy was only indignant. "It would be better'n summer, 'most. Guess two miles isn't much. Jack and Jonesey and Brick say nobody ever saw such a good coast as the one they made last winter back of the schoolhouse." Long ago every boy of the neighboring countryside had become Billy's friend. "And they swept the pond to skate on, and most of 'em have skis and—"

So wistfully had Billy's voice become that Mr. Hardy spoke abruptly. "Billy, see here," said he. "We want to say something to you and get it over with."

Billy's heart sank like a plummet; but his brown eyes, looking straight at Mr. Hardy, were brave.

"You're the third boy we've had from the Home."

"Yes, sir."

"The other two went back and didn't come again."

"No, sir."

"They weren't like you, Billy!" Mrs. Hardy broke in. "We want you to stay always and be our boy."

No, he couldn't be hearing right. Speechless, Billy turned unbelieving eyes full on Mrs. Hardy.

"Stay? Me? All winter?" he finally gasped.

"Not all winter—always!" was Mrs. Hard's emphatic answer.

At that, speech failed Billy utterly; but he couldn't have been heard, even had he been able to speak, because Mr. and Mrs. Hardy seemed bent on out-talking each other.

"The Home knew all the time that what we wanted was a boy to adopt, but we didn't want the boys themselves to know. We wanted to do our own testing."

"And Tom failed and Harvey failed, and you're the boy we both want—"

"If you want to stay?" It was Mr. Hardy speaking now. "Not the same chances on a farm as in the city"—his voice was gravely considering. "But we'd give a boy what we could, a home where he could have his friends, and when he'd finished this school we'd send him—"

But Billy had at last found his tongue. "My goodness! Not go back at all? Not ever?"

"Not ever," said Mrs. Hardy, quite satisfied. "If you want us, we want you. Let's show him the list," she turned to Mr. Hardy. "He's filled every item he's old enough to, and the rest he's going to."

"Well, Billy, the idea popped into our heads when we saw this clipping in a paper, 'bout four years ago it was.' From beneath a mantel candlestick Mr. Hardy took a carefully folded paper. "There you are, read it."

Billy's amazed eyes read:

Wanted—A Son

Wanted—by parents everywhere in America who have their hopes for future happiness bound up in their children's success—wanted, by these fathers and mothers, a son.

Wanted, a son who can tend a furnace or mow a lawn, and not complain.

Wanted, a son who is on time to his meals, who can keep his room clean, who does not leave his clothes over the house for mother to put away, who is not selfish.

Wanted, a son who does not let his mother wait on him, but who is thoughtful of her, in little ways as well as in big.

Wanted, a son who does not need company manners.

Wanted, a son who likes other boys; who does not need to take them away from home to have a good time; who can make them happy in his own home.

Wanted, a son who can keep his promise, who scorns a lie.

Wanted, a son of whom a father may be proud; and whom a mother may trust.

Wanted, a son who has manhood in the making.

Wanted, a son.

Billy looked up from the last line to hear Mr. Hardy say: "'Tisn't that we wanted you 'specially, to mow the lawn and make the fire. It's the way the other boys didn't, and the way you did! Suppose—night rates are on now—suppose you ring up and get the Home on the wire, and tell them yourself that you're going to stay with us. That is, if you want to?"

"Want to! Oh, my goodness, want to!" shouted Billy as he tore out to the hall where the telephone was, only to race back a second later to demand loudly, "What's the number? Quick, what's the number?"

"Listen," remarked the exasperated driver over his shoulder. "Lindbergh got to Paris without any advice from the back seat?"—Detroit News.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

WASHINGTON AT VALLEY FORGE

Text, Psalm 91:15: "He shall call upon me, and I will answer him; I will be with him in trouble: I will deliver him, and honor him."

George Washington, whose 196th birthday anniversary we celebrate on the twenty-second day of this month, made a great contribution to the early history of our country. Indeed, it has come to be believed, as Henry Cabot Lodge says, "that the success of the Revolution lay in the hands of one man." And George Washington was that man.

From his early boyhood he prepared himself for a military career. In his school days he became the leader in the boyish battles which they fought. He had a strong desire to join the British navy, but when his mother broke down at the last minute he gave up his plans and remained at home. He became a great general and helped to win the freedom of the American colonies, and to form a new nation whose first president he became.

As a young man he became hardened for his later military career by his experiences as a surveyor, which took him into the wilderness and accustomed him to the hardships and dangers of an out-door life. He took part in the French and Indian War, which gave him additional experience as a military leader.

When the first Continental Congress met in Philadelphia in 1774, Washington was a delegate from Virginia. They sent a "Declaration of Rights and Grievances" to King George III; and when he refused to grant their requests and it looked as if there might be war, George Washington said, "I will raise one thousand men, sub-sist them at my own expense, and march myself at their head for the relief of Boston."

After the Battle of Lexington and Concord, April 19, 1775, which marked the opening of the Revolutionary War, a second Continental Congress was called and met at Philadelphia. This Congress assumed the direction of the American forces, called the Continental Army, and appointed George Washington to command it. He arrived in Cambridge Mass., on the second of July, and the following day took command of the American army under the shade of a great elm tree which is known as "Washington Elm."

The Declaration of Independence was signed July 4, 1776, and the colonists entered into the war with renewed zeal and courage, convinced "that these United Colonies are, and of right ought to be, free and independent states."

It will not be possible for us to follow the Revolutionary War in detail, but will confine ourselves to one period of it, where sesqui-centennial is being celebrated at this time, namely, the winter spent by Washington and his army at Valley Forge.

Valley Forge is twenty miles northwest of Philadelphia, on the south bank of the Schuylkill River. Its location and contour were favorable for winter quarters for Washington's army. On the west were steep hills that served as protection. On the north was the Schuylkill River. And on the east intrenchments and rifle-pits were thrown up.

Washington's engagements with the enemy just before going into winter quarters were unsuccessful. He had received news that General Howe had landed seventeen thousand men at the head of Chesa-

peake Bay and that they were going to march to Philadelphia, where the Continental Congress was then in session. Washington hurried to the defense of that body, but his troops were in poor condition, and he was defeated on Brandywine Creek, September 10, 1777. Two weeks later the British entered Philadelphia, but Congress had removed to Lancaster and afterwards to York, Pennsylvania. Washington tried to drive the British out of Germantown, but was again repulsed, and decided to go into winter quarters at Valley Forge, where he arrived with about eleven thousand men December 19, 1777. This placed the American army between the British army and the place where Congress was in session.

Valley Forge was so named because of a small forge built on the east of Valley Creek in 1750, but which was destroyed by the British in 1777.

That winter was the darkest period of the whole Revolutionary War. Through some neglect on the part of Congress the army received little food or clothing during the winter. Of the eleven thousand men almost three thousand were unfit for duty because they were barefoot and otherwise naked, and by the first of February another thousand were added to the number of those who were suffering in this way, and much sickness prevailed among them. Hundreds of horses starved to death, and many of the soldiers died. It is said that the soldiers left blood-tracks on the snow and ice as they went about the camp.

Washington pleaded with Congress to relieve the suffering, but somehow his requests were unheeded. He wrote with some feeling to Congress as he said, "It is a much easier thing to draw remonstrances in a comfortable room, by a good fireside, than to occupy a cold, bleak hill, and sleep under frost and snow without blankets." It is said that Washington fed the army at his own expense, or the suffering would have been even greater.

During his stay at Valley Forge, Washington had his headquarters at the home of Mr. Potts, which is still well preserved and is used as a museum of Washington relics. One day as Mr. Potts was passing through the woods near the camp, he heard the sound of a voice. As he stopped to listen, and looked through the trunks of the large trees, he saw General Washington on his knees, engaged in earnest prayer. He passed quietly on, that he might not disturb him; and on reaching his home, he said to his family, "America will prevail," and related what he had heard and seen. It was faith in God and faith in the cause that was dear to his heart that made Washington hopeful and courageous in spite of all the discouragements and difficulties which he had to encounter.

The encampment at Valley Forge was not a loss, but a great gain to Washington's army. On the twenty-seventh of February, 1778, Baron Steuben, an officer of the famous army of Frederick the Great, of Prussia, arrived at Valley Forge, and turned Washington's army of raw recruits into an efficient and well-trained army, so that when they left their winter quarters in the middle of June they were in a good condition to win the Battle of Monmouth, June 28, and would have had a much more decisive victory if it had not been for a blunder made by one of his officers.

The Revolutionary War came to an end when Cornwallis surrendered to Washington at Yorktown on October 19, 1781, and American independence became a reality.

At this time of the year, during the month of February, a hundred and fifty years ago, Washington's army was enduring its greatest sufferings, and in the enjoyment of our liberty and prosperity we ought to be truly grateful to Washington and his brave soldiers for what they did for us, and to the God upon whom Washington called in prayer and Who answered him so wonderfully.

Bible Thought This Week



HEAR THE WORD:—
earth, earth, earth, hear the
word of the Lord.—Jeremiah 22:29.

BROKE THE ELIMINATOR

"Waiter, bring me two fried eggs, some ham, a cup of coffee and a roll," said the first "commercial."

"Bring me the same," said his friend, "but eliminate the eggs."

"Yes, sir."

In a moment the waiter came back, leaned confidentially and penitently over the table, and whispered:

"We 'ad a bad accident just before we opened this mornin', sir, and the 'andle of the liminator got busted off. Will you take your eggs fried, same as this 'ere gentleman?"—Tit-Bits.

SUGGESTED PRAYERS FOR CHILDREN

Heavenly Father,
Bless this food,
For Thy glory
And our good.

God is great and God is good,
And we thank Thee for this food,
By Thy hand must all be fed,
Give us, Lord, our daily bread.

Heavenly Father,
Thankful are we
For all the blessings
That come from Thee.

For health to be hungry,
For food every day,
For hands that have served it,
We thank Thee today.

We thank Thee for this food,
And this bright new day,
Make us well and strong,
And happy at our play.

Dear Lord, we thank Thee for Thy care—
The food we eat, the clothes we wear—
Be present with us everywhere.

Lord, bless this meat that we shall eat,
This bread that we shall break,
And make our actions kind and sweet,
We ask for Jesus' sake.

Dear Lord Jesus,
Be our guest;
Bless this food
Thou prepared hast.

For food and all Thy gifts of love
We give Thee thanks and praise,
Look down, O Father, from above,
And bless us all our days.

The last is a little going-to-sleep prayer which is sweeter and more comforting than the much-used "Now I lay me."

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep.
God bless my father and mother dear,
And, Heavenly Father, draw Thou near,
And bless me, too, and help me wake
A good little girl (boy),
For Jesus' sake, Amen.

When Sunday Comes

By John Andrew Holmes

"I had liberty today," said the minister, "so I preached an hour." "If I had as much liberty as you," thought the layman, "I should have listened but fifteen minutes."

Birthday Greetings

Alliene S. DeChant

Did you ever know that grown-up "Papa-day" Abraham Lincoln played with toys? That when he went to the shop of Jacob Schotz to buy a gift for his little son, he stayed and stayed, and went back two other times, to play with toys? Margarita Spalding Gerry tells all about it in her romantic story, "The Toy Shop." Your Birthday Lady has read those fifty-one pages about "steen" times. I like page forty-six best, for on it, the seller and maker of toys has this to say of his Abraham Lincoln and ours: "Toys—Toys—toys. Nothing else is real. Toys of tenderness—toys of mirth—toys that sail a man back to childhood—toys that sweep a man into manhood—and beyond. Thank God for the man who knows our hearts. The world is his toy-shop and men and women are his toys. He can use everybody—it makes no difference how ugly a toy may be. He loves them even when they are naughty—just like a little girl when she spanks her dolly . . . Just like the Christ who suffers us to come to Him."

"Papa-day at Mr. Schotz's toy shop" greetings this four-days-after-February 12-day, to all my Birthday Club boys and girls, who will never grow too old to play with 'toys,—too old to love folks "even when they are naughty."

P. S. Your Birthday Lady, you remember, went around the world. And in each of the twelve countries in which I browsed around, I found boys and girls who know about "Honest Abe." If they were asked, —those boys and girls of China, of Korea, of Japan, of the Malay States, of Burma, of India, of the Holy Land and Egypt, of Italy, Switzerland, France and England, which American they love best, I'm very sure they'd say at once, "Your Abraham Lincoln."

You never heard much about the high cost of living until the chicken house in the back yard was displaced by the garage.

"De man dat kin own right up dat he needs advice," said Uncle Eben, "is mighty liable to have sense enough to think it up foh hisse'f."

Boy—"Can a person be punished for something he hasn't done?"

Teacher—"Of course not."

Boy—"Well, I haven't done my geometry."—Christian Register.

Family Altar Column

The Rev. Dr. Frank Grether

February 20 to 26.

Thought: "Only Believe."

Memory Hymn: "Ye Men of Christ, Awake!"

February 20, Monday—Other Mighty Works of Jesus. Mark 5:22-24.

Unclean, untoouchable, segregated from others (Lev. 15:25-27), this woman had suffered for twelve long and weary years. Many treatments had only made matters worse. Physicians, as even Luke the physician confesses (Lk. 8:43), were unable to help her although she spent all her living upon them. But now her opportunity had come. Jesus was on His way to heal a damsels, a crowd following and surrounding Him. With the heroism of faith she pressed through that crowd, she touched the hem of His garment, she was healed. Jesus felt that healing virtue had gone out of Him to reward the faith of a suf-

ferer. Faith taps the bottomless reservoir of God's resources. The woman fell at His feet before all those staring eyes, she told Him the whole truth. But she was trembling with fear. "Daughter," He said kindly. Now she was young once more, and her blighted future began to bloom. "Daughter, thy faith hath made thee whole; go into peace, and be whole from thy scourge." An immediate and lasting cure. Could she ever forget such kindness?

Prayer: Lord, increase our faith. Be merciful unto us. Take pity on the many sufferers who are lifting up pale faces and sad hearts to Thee. Let their youth and ours be renewed like the eagle's. Let our hearts overflow with happiness as we grasp the assurance of Thy loving kindness. Amen.

February 21, Tuesday—Jairus' Daughter Raised. Mark 5:35-43.

Oh, how the heart aches when a dear child is hovering between life and death! Jesus heard the messengers from the house of this ruler of the synagogue telling him, "Thy daughter is dead; why troublest thou the Master any further?" "Be not afraid, only believe," said the Master. When Jesus reached the house, the funeral with its expense of hired minstrels and mourners was in full swing; and they laughed Him to scorn. So out they had to go. With three of His disciples and the parents He now entered the quieted death chamber. Taking the damsel by the hand, He said in their own dialect, "Talitha, cumi!" And straightway she arose—and walked; and hungry she was, too, although the parents in their astonishment, excitement and joy had forgotten how long she had been fasting. But Jesus did not forget, and commanded that something should be given her to eat. A sudden and complete recovery and convalescence, for Jesus was there.

Prayer: O Lord most merciful and mighty, dispel our fears, increase our faith. As Thou, blessed Jesus, didst so dearly love the children and bless them while Thou wast in the flesh here below, oh, continue to love and bless them as Thou lookest down upon them from the mansions of glory! And let Thy Holy Spirit witness with our spirit that we are children of God. Amen.

February 22, Wednesday—The Price of Greatness. Matthew 16:22-28.

"Prosperity is the blessing of the ancient covenant, adversity of the new." Surely in the providence of God adversity must have its purpose. We shrink from suffering. The warm-hearted, but impetuous Peter, would not hear of his Master's suffering. Through suffering to glory—that was the program of Jesus; and that is the program mapped out for many of His disciples, if not for all.

Take up thy cross and follow me,
If My disciple thou wouldest be.
How great will then be thy reward
When I return again, thy Lord!

Through suffering to glory—this is the theme of Peter's first epistle, a great commentary on his own and the Savior's experience. After His resurrection Jesus signified to Peter by what death he should glorify God (John 21:18 and 19). Remember that this is Washington's birthday, let us not forget what God hath wrought, and how many of his servants had to suffer and die that we might enjoy the blessings of liberty.

Prayer: Almighty God, Thou Ruler of the nations, we give thanks unto Thee that we may now lead a quiet and peaceable life, in all godliness and honesty. Oh, let our faith, which it is now so easy to confess, never waver or grow cold! Bless our country, guide our government, and increase our gratitude to Thee for the freedom and all the comforts we enjoy. Amen.

February 23, Thursday—The Canaanite's Daughter Healed. Mark 7:24-30.

For some reason Jesus wished to remain hidden, but this mother found Him. To His disciples clamoring for her dismissal, He said, "I am not sent but to the lost sheep of the house of Israel" (Matt. 15:22). There was a great sorrow in His heart, because His own received Him not; but here was a Gentile woman, a "dog," in the opinion of the Jews, calling Him "Lord" and "Son of David" (Mt. 15:22), and appealing to Him for relief from her great sorrow. Her young daughter had an unclean spirit. Jesus put her to a hard test, first, by His silence, then by telling her, "It is not meet to take the children's bread and to cast it unto dogs." And there she had Him. She admitted the truth, "Yes, Lord," but she countered with another truth that He could not deny, "Yet the dogs under the table eat of the children's crumbs." Thus she admitted that she did not belong to the chosen people, nor had any right to sit at their table; but she would be satisfied with the crumbs that the children drop. This word, a confession of her unworthiness, but also of her faith, brought health and purity of mind to her daughter. How many mothers may be praying to God for such daughters, only God knows.

Prayer: O most holy God, wickedness is so common and temptation is so great that many of Thy children even in their youth fall into evil ways. Show mercy, O merciful God, to them and their sorrowing parents. Keep us from the wiles of the evil one. Give us faith, give us strength of will to withstand the many temptations that befall us. As Thou art pure and holy, keep us holy and pure. For Jesus' sake. Amen.

February 24, Friday—The Deaf and Dumb Man Healed. Mark 7:31-37.

Man is fearfully and wonderfully made. Wonderful is his body, more wonderful the soul that dwells in that body. The soul may be handicapped because one or the other of the organs of the body fails to function; but remove that handicap, and there you are. And God is greater than the greatest of His creatures; and should He who endowed you with intelligence be only a blind force without intelligence? If this is your creed, crawl into the bulrushes and hide your head in the mud where you can neither see nor hear. Badly handicapped was this man whom they brought to Jesus. Jesus took him aside from the crowd, touched his ears and his tongue, and the man was made whole, and the whole man was there. The first word he heard was Ephphatha. Then he could hear the psalm of the astonished onlookers! "He hath done all things well: He maketh the deaf to hear, and the dumb to speak."

Should He that made the eye, not see;
That made the ear, not hear?
Whate'er thy lot mistrust Him not;
Thy God is always near.
The Lord has done great things for us,
And more than tongue can tell;
He knows our cares, He hears our prayers,
He doeth all things well.

Prayer: O God, our Creator, we render thanks unto Thee for the wonderful gifts of body and mind with which Thou hast so richly endowed us. Open our eyes to see Thy marvelous works, and our ears to hear that still, small voice which fills us with reverence and awe before Thy unseen presence. And finally receive us to glory to see Thee as Thou art and to join in the praises of the hosts that adore Thee. For Jesus' sake we ask it. Amen.

February 25, Saturday—The Miraculous Draught of Fishes. Luke 5:1-11.

Simon had heard the great preacher, not standing and declaiming, but sitting quiet-

ly and teaching out of His ship. "Launch out into the deep and let down your nets for a draught, said the Master. Into the deep? In broad daylight? Why, that was contrary to all the fisherman's experience! Fishes are in shallow water and taken mostly in the night. "Nevertheless"—O Simon Peter, that was a beautiful word which you spake; and the result of your obedience brought you, an overpowered and heart-broken sinner, to the knees of Jesus. Now you could rise to a higher and nobler calling; and the call came. "Fear not; henceforth thou shalt catch men." Today Simon Peter and John, the son of Zebedee, by their writings and teachings, are still catching men. Who can proclaim the glory of God, unless he has seen the glory of God?

Prayer: O Thou Lord of creation and Master of men, let us behold Thy glory and feel our unworthiness and sinfulness, that we may become Thy useful servants. Choose and call men after Thy own heart to be ministers and missionaries of "the Church of God, which He has purchased with His own blood." Amen.

February 26, Sunday—Beyond Our Asking or Thinking. Ephesians 3:14-21.

"The hardest wood takes the finest polish," says Vinet. What he means is: the sounder the theology, the more beautiful the language in which it can be expressed. St. Paul was the greatest of theologians. Sometimes he is almost too deep for us (2 Peter 3:16). Yet some passages in his epistles, like Romans 8, I Cor. 13, and also our Scripture Lesson for today, are veritable psalms, and by no means second to those of the sweet singer of Israel. How he glorifies God the Father unto Whom he bows his knees! How he celebrates Christ and the love of Christ which passeth knowledge! And for Paul the Church of God is the whole family in heaven and earth named of Jesus Christ and strengthened with might by His Spirit in the inner man. And how the doxology peals forth! "Unto Him that is able to do exceeding abundantly above all that we ask to think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

Prayer: For the riches of Thy grace, for the love of Christ which passeth knowledge, with the great family of Thy Church in heaven and earth, we praise Thee, O God, and magnify Thy holy name. May the Spirit of Thy Son, that Spirit of adoption, strengthen us with might in the inner man that we may cry, "Abba, Father," and be able to comprehend the infinite love of Thee, our Father, and of Thy Son Christ Jesus, our glorious Lord and Redeemer. Amen.

"Don't you want to hire a feller to keep the tramps away, Mrs. Stubs?" asked the small boy,

"How can a little fellow like you keep the tramps away?" demanded Mrs. Stubs.

"Easy enough," replied the boy. "I kin eat up all the pie an' cake and things wot's left over."—Ex.

A BRITISH VIEW OF PROHIBITION

In a Parliamentary debate, the Bishop of London recently referred to American Prohibition in the following terms:

"Are you quite certain that on the other side of the Atlantic they have made a gigantic mistake? You go over there and see, as I have seen in the last few weeks, Ford's works with a thousand motor-cars which have brought the workmen there with their fur coats and every kind of prosperity. Ask the real people in the midst of industry whether it has done such harm to the industry of that country.

"He was a man who had indeed suffered much," says a country paper, in a short obituary notice; "he had been a subscriber to this paper since its first number."—Christian Evangelist.

AMERICAN WORKSHOPS IN GREECE

By Brainerd P. Salmon

(See Cover Page)

A visitor to the refugee camps in Greece during the black years of 1922-23 did not have to refer to statistics to realize the chief difficulty Greece faced was that of finding some occupation for women and girls, in order that they might cease, as quickly as possible, to be dependent upon either public or private charity for subsistence. The number of women and children in the camps was so great that no one was astonished to learn they equaled 84% of the total.

It was apparent from the first that Greece could find use for the additional man-power. The country had been under arms for many years, and not the least factor in the cost of warfare is the loss of labor of the strongest and hardest men during the period of mobilization, to say nothing of the graver loss of those who answer the final roll call, ending their labor for all time.

The problem of the women was infinitely more difficult. Many of them were well nurtured and had always lived a sheltered existence under the loving care of husband, father or brother. But the men had been retained in the so-called "labor battalions," from which few returned.

All classes of refugee women possessed two qualifications, which lessened the task of their final rehabilitation; their inherent morality and their preference for work rather than charity. On the other hand, they were literally crushed under the weight of the calamity that had befallen them, a disaster for which they were not responsible and the causes of which they imperfectly understood.

The need therefore was not only for an occupation that would enable them to earn money for their actual support, but for something that would ease their mental strain by giving them interest in the present and hope in the future.

Soon after the arrival of the refugees, many patriotic Greek ladies established workshops, where the women and older girls could exercise their skill in producing the beautiful embroideries, which in happier times they had made to beautify their Anatolian homes. Unfortunately, the number of workers was very large and the market in Athens too small to absorb the quantity of work turned out, so these little shops soon found their capital tied up in manufactured goods they could not sell.

When the American Friends of Greece was first organized in 1923, "for aid to the refugees," the money raised by the organization was disbursed through various relief societies already in the field, and the need was soon felt for a more constructive method of operation. After a survey of the situation it was decided to purchase the surplus production of the shops already established, bring it to the United States for sale, and by returning the proceeds to

Greece create a revolving fund which would be perpetually at work.

At first this plan involved many difficulties. Much of the material made up was not of a character suited to the tastes of American women, and it became necessary to build up a complete business organization, not only for the disposal of the material, but for the purpose of investigating the requirements of the market, and instructing the shops what should be made in order to avoid loss.

Competent designers were employed, a study made of the requirements of the various sections of the United States and eventually a line of work standardized, which retained all the beauty of design and coloring for which Greek embroidery is famous, but applied to articles of such character as the American women found adapted to their needs.

In all ways this experiment has been a successful one. In addition to handling the material produced by other shops, the American Friends of Greece established shops of its own and organized a system of part time home work, so that women unable to leave their homes on account of small children or feeble parents, could derive benefit from the plan without neglecting other duties. Last summer I visited the shops as well as the homes of many of the thousand workers now employed, and found these women entirely changed from the hopeless, despairing refugees I had seen in 1923, and I wish all who have contributed to make the work the success it undoubtedly is could see what the result has been. No effort has been made to exploit the women for private gain. By doing that, work could undoubtedly be produced more cheaply, but as the end in view has always been the redemption of human life, the wages paid have been sufficient to enable the workers to live in a manner which insured the retention of their self-respect.

Their homes, though small and poor, are homes, with all the word implies. The women themselves are neatly dressed, even at their work, and have a self-reliant, hopeful appearance that is good to see.

In 1926 the sales organization in America was consolidated with that of similar groups operated by the Near East Relief, and the name Near East Industries used for both. Through this organization Greek embroideries are now on sale in all parts of the United States and it is hoped that as time goes on it will be possible to expand this work, giving employment to many additional workers and bringing material welfare and spiritual hope to an ever-increasing number. All who purchase the beautiful products of the shops will co-operate in achieving this result.

THE PASTOR SAYS

By John Andrew Holmes

A child enters your home and for twenty years makes so much noise that you can hardly stand it. Then it departs, leaving the house so silent that you think you will go mad.

upon a nation that spends \$1,500,000,000 on drink, continuing to compete with a "dry" country."

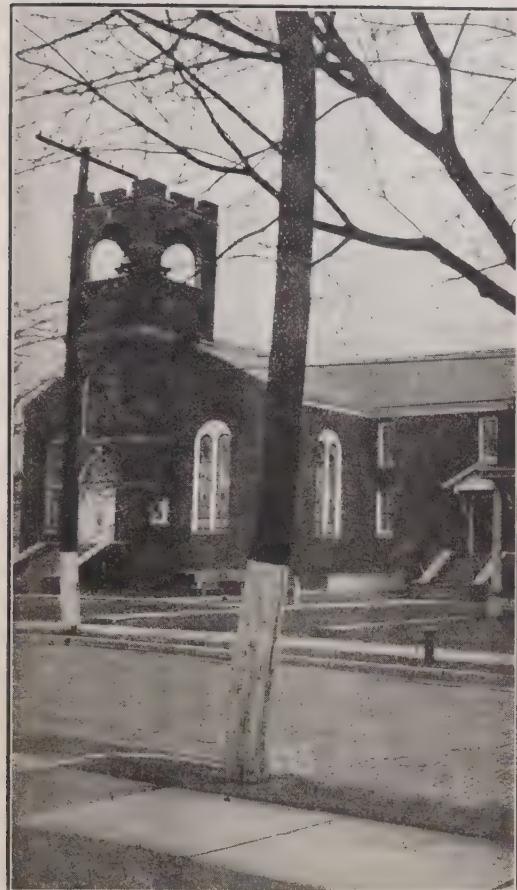
REDEDICATION OF ST. PETER'S, ZELIENOPLE, PA.

(Continued from Page 2)

gratulation. Wednesday evening was given over to social fellowship and orchestral music. Rev. Dr. Charles Peters, of the Sunday School Board, another former pastor, gave an address.

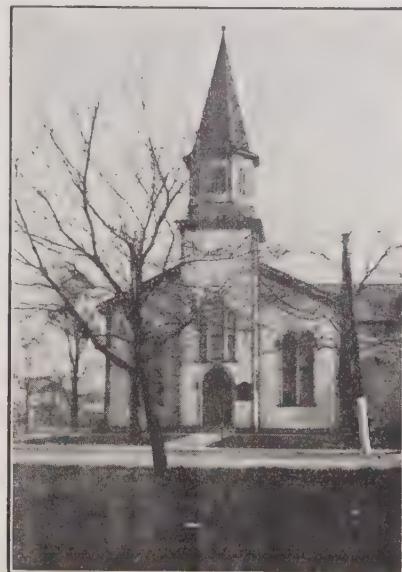
Only the frame of the old building is contained in the new walls and exterior, to-

"As a patriotic Englishman I look with greatest possible alarm on our industries failing while those over the water were never so full of prosperity because the working man goes to his work sober on the Monday. What we hear about the little silly fools with flasks in their hip pockets does not matter in the least. It is a mere straw on the surface. What matters is what is going on among the working people. That is what matters to the nation. Our industries are not flourishing as they ought to be. After going through America from end to end, as I did for not less than six weeks, I look with considerable alarm



St. Peter's Church, Zelienople, Pa., Dr. J. H. String, Pastor, Re-dedicated Sunday, January 29, 1928

which a basement and additional rooms have been added, and new stained glass windows, oak pews, furnished kitchen and equipment for departmental Sunday School work and the many social occasions of the



Before re-construction

very active organizations. The improvements have cost \$30,000.

Seventy years ago, the pastor of the Lutheran Church displaced a "Hymnal and Service Book for Lutheran and Reformed Churches," for a strictly Lutheran book. Fifty families withdrew and formed an independent organization, the German Evangelical Protestant Church. Rev. E. F. Winter, the pastor of a similar Church a few miles away, became their pastor also, and later other pastors were secured from that denomination, C. Scheel, J. W. Ebbinghouse and O. D. Miller, until 1911, when Rev. Charles Peters, of the Reformed Church, became pastor and induced them to unite with Allegheny Classis of Pittsburgh Synod. The congregation numbers 425 members and has a flourishing Sunday School. Since Dr. Peters resigned in 1914, the pastors have been E. R. Hammie, 1914-1919; W. S. Harman, 1919-1925; Dr. J. H. String, since 1925.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor,
Room 416, Schaff Bldg.

Philadelphia Churches will observe the World Day of Prayer February 24 in St. James' Episcopal Church, 22nd and Walnut Streets. The speaker at the morning service, which begins at 10:30 o'clock, is Dr. Ray Petty, whose topic is "Civic Responsibility of Christian Women." At the afternoon session, beginning at 2 o'clock, Dr. J. S. Ladd Thomas, the new President of the Federation of Churches of Philadelphia, will bring a message from the Lausanne Conference. At both morning and afternoon sessions, Mrs. MacDowell, of Washington, will give devotional talks. Another morning speaker is Mrs. Griffith, representative in the Juvenile Court.

A fellowship supper has been planned for young people. Each one is asked to bring a foreign guest so that the gathering may be international as well as inter-denominational. Through the courtesy of Miss Isabelle Swain arrangements have been made to enable you to have as your guest a foreign student from the international house. For definite information write Miss Mary A. Townsend, 1411 Walnut Street, Philadelphia, Pa. Remember the date—Feb. 24, and the time—6:30 P. M.

Sometime ago Mrs. Robert Reedy, of Tower City, ordered G. M. G. Thank-Offering boxes. She had to wait several weeks before her order was filled because new boxes were being secured. Shortly after

the Philadelphia office had mailed her material, a letter from Mrs. Reedy was received. It enclosed a pleasant surprise—appreciation is always pleasant. She said, "Here is a check for — to help pay for the new G. M. G. boxes. They are very pretty and we hope and pray they will be used with better success than ever before."

All the Churches of Kutztown, Pa., are uniting in the World Day of Prayer.

The G. M. G., of Martinsburg, W. Va., recently held a very beautiful Thank-Offering service at which they presented the Rainbow Pageant. Although this Guild has only seventeen members, all of them are loyal and they, with their counselor, Mrs. Gilbert C. McKown, are accomplishing a great deal.

The W. M. S., of Trinity Church, Collegeville, Pa., recently held a most interesting meeting at which time "Chapter V of a Straight Way Toward Tomorrow" was presented. According to the suggestions in the "How to Use," Mrs. Adele Miller gave a resume of the welfare work which is being done in Collegeville. This talk was wholly enlightening, for few had realized how much was already under way in the matter of service for others. Mrs. Fretz, representing Christianity, poured tea for Japan (Mrs. Frank Sheeder), China; (Mrs. Herbert Flagg), India; (Miss Claire Frank), Syria; (Miss Mary Kassab), Africa; (Miss Margaret Fretz), the Philippines; (Mrs. J. S. M. Isenberg), Turkey and the Near



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East; (Miss Joan Mirza). All were fittingly attired and spoke of the country they represented and of Christianity as they knew it. Miss Kassab wore her Syrian grandmother's dress, a beautiful silk, hand-embroidered and trimmed with real lace. Miss Mirza, veiled in black, represented Turkey

of 50 years ago. She told how her children were improving and going to Christian schools. Miss Fretz showed a number of pictures of her country. Everyone present voted it a most unusual program.

The G. M. G. of Christ Church, Codorus, Pa., is working hard to be a front line Guild. Thus far, they have attained the standard of excellence.

On Sunday evening, Feb. 5, a very impressive service was held in Bethel Reformed Community Center. Christian Endeavor Day was observed by having the C. E. Society take charge of the service. Those who participated in the program were: Mr. Goodrich Lynch, the retiring

president; the Young People's Chorus; Misses Blumberg, Maruzzi, Rudolph and Stevenson; Messrs. Segal and Santilli; and Mr. and Mrs. MacAllister, the latter being the overseer of the Society. Rev. Mr. Kleinginna installed the new officers and committee chairmen: Morris Segal, pres.; Goodrich Lynch, vice-pres.; Anna Blumberg, sec'y; Joseph Santilli, treas.; committee chairmen: Lena Maruzzi, Harriet Bly, Mary Blumberg, Dorothy Dolscheck, Alexander Maruzzi, Matilda Lesse and Benjamin Kaplin. At the installation, each worker was given a pin bearing the inscription, "I serve." The superintendent and his co-workers were filled with joy because they had the privilege of seeing this fruit of their labors.

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
First Sunday in Lent, February 26, 1928.

Other Mighty Works of Jesus
Mark 5:22-43.

Golden Text: Thy faith hath made thee whole. Mark 5:34.

Lesson Outline: 1. Miracles of Faith.
2. The Power of Faith.

The word "other" in our topic refers to our previous lesson, the stilling of a tempest and the healing of a demoniac. Those two mighty acts of Jesus were miracles of power. Storms and demons obeyed Him. Today we study the raising of Jairus' daughter and the healing of a timid woman. These, too, are marvelous acts, but they are miracles of faith rather than of force. The emphasis shifts from power to personality. The faith of the suppliants, Jairus and the woman, is central in our lesson. The Golden Text sums up its meaning for us, "Thy faith hath made thee whole."

Thus our lesson illustrates and illuminates the fundamental law in the spiritual world that faith conditions blessings. They cannot be bestowed upon men externally or mechanically. They must be appropriated by a living faith.

The teaching of Jesus constantly affirms this vital and organic relation between faith and spiritual blessings. The narrative of His helping and healing ministry is full of sayings like these, "As thou hast believed, so let it be done unto thee;" "Great is thy faith, be it done unto thee even as thou wilt;" "All things are possible unto him that believeth;" "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." And when He visited Nazareth, it is recorded that "He did not many mighty works there because of their unbelief."

I. Miracles of Faith. The incidents of our lesson are recorded in all the Synoptic Gospels, though they differ somewhat in the setting of the story. Matthew connects it with the banquet in his own house which Jesus attended, and which was thrice interrupted; first by earping Pharisees, then by the perplexed disciples of the Baptist, and finally by Jairus (Matthew 9:18-34). Mark places the events of our lesson immediately after Jesus' return from the region of the Gadarenes. The Master was "by the sea," a great multitude surrounded Him, when the anguished father fell down at His feet with a prayer for help.

This distinguished suppliant was Jairus, a ruler of the synagogue in Capernaum. Accordingly he belonged to the official class which was hostile to Jesus. But in Jairus the heart-broken father triumphed over the antagonistic ecclesiastic. It was

trouble, perhaps, deep domestic affliction, that softened his heart and humbled his pride. Before the threatened invasion of death into his family he fled in alarm and anguish to the feet of the great Healer.

There is an element of truth in the proverb that "Trouble teaches prayer." It does that sometimes, but not always. It teaches cursing as well as praying. Generally men will practice in adversity what they have learned in prosperity. In days of trouble they follow the line of least resistance, worn deep and smooth by lifelong habit. Jesus prayed in His hours of deepest anguish, but one of the two malefactors died with railing upon his lips. Thus, in the hour of supreme need, men will turn to God or they will face an abyss, they will walk in light or in darkness according as their life has been of faith or of folly. Doubtless Jairus was a faithful Jew, accustomed to turn to Jehovah for light and strength. He had heard of the wonderful works of Jesus, and, perhaps, in his heart he believed that He was sent of God. And now, in this great emergency, he conquered his official pride, his Pharisaic prejudice, and his fear of criticism. Even while his colleagues were bitterly criticising the conduct of Jesus, as related in Matthew, Jairus came to Him as a humble petitioner. His faith overcame all obstacles.

"And He went with him." Jesus had just rebuked the class to which the ruler belonged, but His mission was to help all who needed a physician. His loving eye swept the whole circuit of humanity, and before its penetrating gaze all class distinctions melted. They were all sick, Pharisees and publicans alike. And all who knew their need and came to the great physician were sure of His sympathy. So the Master followed the distressed father, without rebuke or remonstrance.

They were met on the way by the servants with evil tidings. "Thy daughter is dead: why trouble thou the Master any further?" That voice is familiar to all who have tried to walk by faith. Sometimes it rises unbidden within the heart that is tested and tried sorely. Again, it sounds from without from the lips of cynics and from the books of skeptics. Why troublest thou the Master? What is the use of penitence and prayer? What is the benefit of trust in God Almighty, the Father in heaven? In spite of it all children die, hopes are blighted, and fortunes are wrecked. But Jesus sustained and strengthened the faith of Jairus with a reassuring challenge, "Fear not," said Christ, "only believe." And the ruler closed his heart to the foolish babble of his servants. He clung to his faith and went with Jesus to the end, his stricken home. So we, in our crisis hours, must choose between these two voices—the one counseling doubt and despair, the other

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They found the house in tumult. Professional mourners filled it with their clamor. It was a scene of confusion and despair, a pathetic illustration of human helplessness and hopelessness. But the coming of Jesus changed the whole situation. He hushed the noise and quelled the tumult. And, then, in the solemn silence of the death-chamber He said, "The child is not dead, but sleepeth." They laughed Him to scorn when He took that sweet word "sleep" and gave it to death, that most bitter enemy of human happiness. But the name stands. It is true for those who believe. Death is a sleep and they do not fear its power. Like sleep, it begins in darkness and ends in light; it starts with weariness and leads to rest; it commences at eventide and ends in the morning.

And then the story moves swiftly to its climax. The great faith of Jairus found its rich reward. Jesus is still the great Physician. He alone can cure our spiritual maladies and our social ills and ailments. We may laugh Him to scorn. We may try self-help or put our trust in quacks. But ultimately the world must turn to Christ and His gospel or perish. There is no other name known among men by which we may be saved. There is no other remedy for sin and sorrow save His truth.

While Jesus was on His way to the ruler's house a timid woman sought His help. She had spent all her substance in vain efforts to find relief from a chronic ailment. Jesus was her last resort. Edging close to Him in the crowd, she touched His garment, prompted by the ancient superstition that mere contact with a healer would produce a magical change in her condition. Thus superstition and faith were strangely mingled in this shrinking woman. But Jesus saw only her trustful act. Gently He drew from her faltering lips a confession of her need and faith. And graciously He dismissed her with words of hope and help. "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." Like Jairus, this hopeless sufferer by her great faith obtained help from Jesus.

II. The Power of Faith. These two miracles are parables from life. They

illustrate true faith and its power to obtain rich blessings. These divine blessings are within the reach of all men, and they are meant for all. And without these spiritual enrichments and enlargements the life of man is poor and barren indeed, whatever its material blessings may be. But faith is required to appropriate them.

That law of reciprocity applies to the whole of life. Everywhere gain is conditioned and determined by the capacity to receive and to appropriate it. But its application is least understood in the spiritual realm. Certainly, there men heed and observe it least. Students know that a college can bestow its culture only upon those who respond to its opportunities and challenges. Scientists know that nature reveals her hidden secrets only to those with a capacity to seek and receive them. Thus, all around us, are the limitless resources of the spiritual world, the fulness of God desiring to enrich the poverty of man. But here also it is man's capacity to receive that measures his gain. And his failure to appropriate, what God so bountifully supplies and so freely bestows, determines his loss. Faith is the name we give to spiritual capacity. It denotes that attitude of trust, surrender and obedience which makes it possible for God to bestow His blessings upon man.

Bearing in mind this primary truth illustrated in our lesson, we may note several other suggestive facts. First, Jairus and the woman were conscious of a great need, and they turned to Jesus for help. It is this deep sense of human need that is forever impelling men to faith in God. Without Him our souls are faint and famished. We need God to make our lives complete. We may deny this heart-hunger with vain words or we may dull its keen edge by plunging into the mad pursuit of money and pleasure, but we can never destroy it. Our souls rest not until they rest in God. Again, both of the seekers in our lesson trusted Jesus. Their faith was not merely an ecstatic emotion or assent to certain doctrines. It was an heroic act of trustful self-committed to a living person whom they held to be the dispenser of the boons and blessings which they needed. Their faith in Christ was "the assurance of things hoped for, the proving of things not seen" (Hebrews 11:1). That must ever be our appeal to mankind, when we plead for faith in Christ. Try His way of life. Test His power to save. We cannot prove to the satisfaction of the mind the reality of the "things hoped for," nor can we demonstrate to sight the substance of the things "not seen." But we can ask men to trust Jesus, and to test His power to crown their lives with blessing and satisfaction.

THE CHRISTIAN ENDEAVOR TOPIC By the Rev. Charles E. Schaeffer, D. D.

February 28th—How Much Does the World Want Christ? Acts 16:8-15; 17:32-34.

The world needs Christ very much, but does not seem to want Him very much. It never did want Him; it always rejected Him. The world had waited many centuries for Christ. He had been foretold by prophets and foreshadowed by sacrifices and ceremonies of the law, and the world was anxiously waiting for His coming, but when He actually came they would not have Him. "He came unto His own and His own received Him not." There was no place in all this wide and weary world where He could lay His head. He was rejected and despised of men. They drove Him out of His own village and He had to become a pilgrim teacher on the face of the earth. Finally they nailed Him on a cross and put Him out of the way. He seemed to be disturbing their peace and upsetting their plans. His ideals differed from those which the world had set up for itself and along the whole road of His life He was opposed and oppressed. They scarcely knew what to do with Him. Pilate

asked, "What, then, shall I do with Jesus?" The multitude cried, "Away with Him!" Away with Him! His intimate followers who hung upon His words and walked in His way for a season forsook Him and fled. He was left alone. The world did not want Him then, and although centuries have passed since that early tragedy in human history, the world has not changed so much since then. Although Jesus has been proclaimed through these centuries and the blessings of His salvation offered to all mankind, the world in general does not seem even now to desire Him very much. He can scarcely be regarded today as "the desire of all nations." The world is controlled by a different spirit, by a selfish, mercenary, frivolous spirit which is at variance with the spirit which Jesus manifested and which He desires His followers to possess.

I. Sometimes the world does not want Christ because it wants to be left undisturbed in its worldly way. Jesus is a disturber of life as well as a healer and helper. This was manifest when Jesus was here in the flesh. He disturbed people, He upset the tables of the money changers. He brought conviction of sin into the hearts of men. He was uncompromising in

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His standards of moral goodness. He made those Pharisees and hypocrites uncomfortable by exposing their shallowness and insincerity. So Jesus today comes as a disturbing force into life. Certain standards which the world has set for itself must be replaced. Some moral and spiritual rubbish must be removed; some surgical operations performed to cleanse society of its sin and stain. All this hurts, and naturally people must be left alone.

II. Again the world does not want

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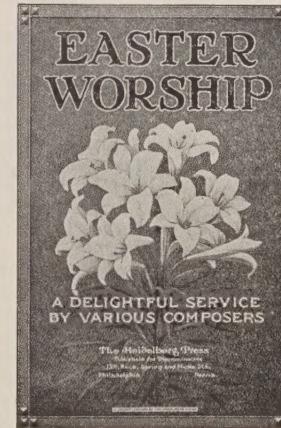
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Christ because many people get along comfortably without Him. They think that life consists in eating and drinking, in wearing fine clothes and in running about in high-power automobiles. They are well satisfied with the comforts and conveniences of this present life. In part the Church is responsible for this state of mind on the part of many people. We have been preaching a Christianity that brings earthly comforts, luxuries and other material blessings. Many people who are clothed in purple and fine linen and fare sumptuously every day, who have nothing to do but follow a round of pleasure and a whirl of social engagements are content with that and care nothing for Christ and the Church. Christ never associated comforts and luxuries with the religion which He founded. The symbol of it was a cross, and the badge, self-denial. We make it easy for people to be Christians and hold out all sorts of tantalizing inducements, but Jesus made it a rigorous and severe experience. Because it costs so little moral effort to become a Christian many so-called Christians sit very lightly on it. They have not been refined by the fires of persecution nor have they been strengthened by the winds of opposition.

III. In what affairs of life does the world want Christ? Does the world want Christ in business? Do His standards obtain or does business want to be left alone? Does the world want Christ in politics? Are our great political issues today controlled by the mind and motive of Jesus? Does the world want Christ in its pleasures and recreation, in its social life? From all these realms where men's interests and efforts seem to center, Christ is strangely and sadly debarred. It is not true that the world stands pleading for the gospel of Christ. Sometimes we sing,

"See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above."

But the heathen world as a whole is not pleading for Christ. Or we sing,

"Lo, the isles are waiting;
Stretched the hand and strained the sight."

But the heathen are not stretching out their hands nor are they spoiling their vision in looking for the bearers of the gospel of Christ. Paul saw in a vision at night a man of Macedonia calling, "Come over and help us!", but when he arrived the man of his vision could not be found.

IV. Sometimes the world does not want Christ because He is so inadequately, imperfectly and incompletely presented to the world. The world does not know Him because His followers have not manifested Him properly in word or deed. Some folks by their ungodly lives so present Christ to the world that the world does not want Him. Sometimes they so burden the message of Christ with a lot of irrelevant superstitions and false statements that the world is turned away from rather than towards Christ.

V. The world does not want Christ, but it needs Christ. The problems of the world will never be solved apart from Christ.

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The world is dissatisfied because it is seeking its peace and power elsewhere than in Christ. It is seeking it in education, in legislation, in diplomacy, in force, in wealth, but none of these will ever guarantee peace and satisfaction. This can be found only in Christ. Jesus alone is "manna to the hungry soul and to the weary rest."

But Christ does not thrust Himself upon the world. He stands at the door and knocks. He patiently waits, but never breaks in. He breaks out, but not in. If the world would only know what blessings Christ is waiting to bestow it would open its doors wide and would exclaim,

"O Lord, with shame and sorrow
We open now the door;
Dear Saviour, enter, enter,
And leave us nevermore."

News of the Week

Mrs. H. W. Elson

Field Marshal Earl Haig's body was not buried in St. Paul's Cathedral as at first thought, but in accordance with his express wish at Bemersyde, his Scottish home in Berwickshire, with which his ancestors have been associated for many centuries.

The Dean and Chapter of St. Paul had offered burial in the cathedral, but Earl Haig's relatives decided to defer to his wish, which is shared by Lady Haig, for a Scottish grave. His grave is next to the tomb of Sir Walter Scott.

Col. Charles A. Lindbergh arrived at St. Thomas, Virgin Islands, Jan. 31, in the Spirit of St. Louis. He made the flight in 10½ hours from Venezuela. Feb. 2 he landed in Porto Rico.

The French Government, in agreement with the Allies participating in the occupation of the Rhineland, will shortly withdraw a further contingent of 10,000 men from the Rhineland, leaving the total of the French occupation force 50,000. This action it is considered will be the best reply to Dr. Stresemann's speech in the Reichstag Jan. 30, asking for the retirement of the troops from the Rhine.

The Secretariat of the League of Nations has received \$17,000 from the State Department of the United States—a proportionate share of the expenses of the recent conferences at Geneva in which the United States has participated as a full member. These conferences were the Economic Conference of last May, the third General Transit Conference of August, the Import and Export Conference of October and the last session of the Preparatory Disarmament Commission.

The tomb of the Pharaoh Tut-anck-Amen has yielded its last secrets to its discoverer, Howard Carter, who Feb. 1 announced the results of his investigations in the innermost recess of the tomb at Luxor. This recess held four canopic jars containing the viscera of Tut-anck-Amen.

An invitation has been accepted by President Coolidge to make an address on April 15 accepting for the Government a statue of Andrew Jackson erected by Tennessee in Statuary Hall at the Capitol. The President declared that he was a great admirer of Jackson and was glad of the opportunity to acknowledge publicly his "noteworthy place in American history."

More than 2,000 guests attended the Congressional reception at the White House Feb. 2. Observing their custom of recent years, the President and his wife received alone. Vice-President and Mrs. Dawes and Speaker and Mrs. Longworth held informal receptions of their own, not only for members of Congress, but also for old friends among the additional guests.

Fire swept through 20 city blocks and destroyed the heart of the business section of Fall River, Mass., Feb. 2. The damage reached 25 millions, it is believed.

The most striking features of America's foreign trade in 1927, as disclosed by figures issued recently by the Department of Commerce, were the increase of sales to Germany and Canada. The rise was \$117,000,000 to the former country and \$100,000,000 to the latter.

Yale University will undertake the excavation of part of the ancient city of Jerash, Palestine, in co-operation with the British School of Archaeology. A concession from the British Government has been secured and excavation will be begun this spring.

By a vote of 53 to 31 the Senate passed the Jones Merchant Marine bill. While the bill itself carries no appropriation, it represents endorsement by the Senate of continuance of government ownership and operation of the Federal merchant fleet.

The annual report of vital statistics just issued by the United States Census Bureau, covering revised figures for 1926, show a total of 1,259,927 registered deaths in the United States, compared with 1,219,019 deaths from all causes in 1925. Of the 1926 deaths, 20,891 were automobile deaths.

Nearly half of Italy's wine shops are closed as a result of police campaign of 1927 by the Fascist Government. Almost 9,000 licenses were withdrawn, reducing the number of wine shops from 20,000 to slightly over 11,000.

The League of Nations is to stay open at night. Henceforth, secretaries will be on duty throughout the night and on Sundays, prepared to receive radios and telegrams, and instantly start in motion the League's

peace machinery when any threat of war develops, or any country urgently appeals for intervention because of fear of an outbreak of hostilities. The secretaries on night service will in an emergency, immediately call the Secretary-General. The plan is the outcome of Bulgaria's appeal in the Greco-Bulgarian crisis two years ago. This arrived at night, when the secretariat was closed. The Council was able to be convoked without delay and prevent hostilities only because the night watchman took the initiative and opened the urgent Bulgarian message.

A lasting monument to the generosity of the American people in coming to the aid of stricken Japan following the great earthquake of 1923 is nearing completion in the slums of Tokio. It is the Fraternity Memorial Hospital, situated in one of the poorer wards of the capital overlooking the Sumida River.

According to a letter written by Secretary of State Kellogg endorsing a resolution presented by Representative Louis A. Frothingham, Republican of Massachusetts, proposing a step by the United States toward outlawing the submarine as an engine of war, the United States is ready at any time with all the powers of the world prohibiting the construction and use of the submarine as an agency of warfare.

Col. Charles A. Lindbergh celebrated his 26th birthday Feb. 4 at Santo Domingo after a 250-mile flight in three hours from Porto Rico. Christopher Columbus in 1496 founded this city. Colonel Lindbergh was hailed as a new Columbus and the people made much of the anniversary of his birth. Feb. 6 he landed at Haiti.

A new national movement is just getting under way to honor successful American farm women, to dignify their job as one of the most important professions in the world and to emphasize high standards of rural-home making. In each of the 23 States this year 5 outstanding women will be selected on account of their unusual achievement for honor as "Master Farm Home-Makers." The title is new in the history of farming, significant of a new era in the progress of rural women.

Feb. 6 was commemorated as a century and a half of uninterrupted peace between France and the United States by the French Ambassador at Washington and the Undersecretary of State signing a Franco-American Treaty of Arbitration at the State Department.



American cities are now spending more than a third of their total expenditures on public schools, the Commerce Department has announced. The aggregate outlay for these schools in the 250 cities of the country having more than 30,000 population in 1925 was \$14.51 per capita.

The Rev. Dr. William Elliot Griffis, of Pulaski, N. Y., first foreign adviser of the Japanese Government on education, died at his winter home in Florida Feb. 5, at the age of 85. Burial was in Schenectady, N. Y. Dr. Griffis was a cherished friend of the "Messenger" and an occasional contributor.

A new and unexpected move for American participation in the World Court was made in the Senate Feb. 6 by Senator Gillett, of Massachusetts, who introduced a resolution asking the Senate to suggest that President Coolidge renew negotiations with the powers who have signed the Court protocol. The resolution was referred to the Foreign Relations Committee.

Secretary of State Kellogg and Mrs. Kellogg arrived in Ottawa, Ontario, Feb. 6, for a three days' visit. This is a return visit of the friendly one made recently by the Premier of Canada, Mackenzie King, to Washington.

Recent excavations in Palestine have proved that there is not a flaw in the Biblical narrative of the campaigns of Joshua, and they can now be traced with absolute topographic accuracy, Professor John Garstang, of the Institute of Archaeology of the University of Liverpool, and formerly head of the Department of Antiquities of the Government of Palestine, told members recently of the American Committee of the Jewish Palestine Exploration Society.

King George Feb. 7 opened the new session of Parliament in state, journeying from Buckingham Palace to the House of Lords in a state coach, drawn by 8 bay horses with postilions. As the Queen was suffering from a cold, she did not attend the ceremony.

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BOOK REVIEWS

What Shall I Do With Jesus? By Edward W. Schramm. 93 pp., 85 cents. Lutheran Book Concern, Columbus, O. This little series of Lenten Sermons is timely and more than ordinarily devotional in spirit. The author seeks to answer 7 basic questions about our relationship to the suffering Saviour, and he writes with simplicity and directness. —P.

Forgotten Friends. By Gerhard E. Lenski. 121pp. \$1. The Lutheran Book Concern, Columbus, O.

Adam, Moses, Solomon, Job, and the Psalmist are the five Bible characters picked out for these vital and interesting sketches. It is exceptionally well done, and this reviewer commends it heartily. —E.

Lenten Sermons. Edited by Frederick J. North. 100 pp. \$2, net. Doubleday, Doran and Co., Inc.

Such representative British preachers as Dean Inge, Canons Starr and Down, Principal Hughes, Hubert Simpson and others have contributed to this timely volume of 12 discourses suitable for Lent. We believe many devout members of our Churches would profit much from reading such a book. Ministers will find it exceedingly stimulating for Lenten study. —L.

Should Such a Faith Offend? The Bishop of Birmingham. Hodder & Stoughton, London. 7/6 net.

More than agreeable was my surprise when, yesterday, I received by post, an autographed copy of the new book, "Should Such a Faith Offend?", written by the Lord Bishop of Birmingham, the Rev. Ernest W. Barnes, D. D., Sc. D. Of this book, which is a volume of sermons and which has not, as yet, made its debut in America, the British press is both divided and emphatic. Many are divided, though less than one might suspect, but all are emphatic. It is one of the big books of our generation. Three years ago I wrote some words to the effect that if the reconciliation of religion and modern science is to be written in our day, Bishop Barnes, who was then Canon of Westminster, was the man to write it. With greater emphasis I have tried to say the same thing in my forthcoming study, "Anglo-American Preaching." But the Bishop has almost beaten me to it; the task which I would assign him is magnificently approached, if not completed, in "Should Such a Faith Offend?" Here are 31 epoch-making sermons. I use the term "epoch-making" advisedly, for no liberal theologian in the English-speaking world today wields a greater and a more growing influence than Bishop Barnes. Perhaps the only living clergyman—as rumor has it—who has mastered the Einstein theory of relativity, as great in theology as in science, Bishop Barnes is the one full-toned voice of the Established Church calling upon men and women to remember their Reformation heritage and to be true to the truth at any cost. "Should Such a Faith Offend?" is one book which no minister dare neglect if he is to know the mind of the most weighty liberal among the orthodox Churches of England. —H. D. McKeehan.

OBITUARY

SAMUEL K. LENHART

S. K. Lenhart, a life-long member of the Reformed Church, passed to his eternal home Jan. 10, 1928. He was born March 16, 1854, in Westmoreland Co., Pa., and

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(102) *Of divorce* ST. MARK. and marriage.
49 For everyone shall be salted with fire, and every sacrifice shall be salted with salt.
50 Salt is good; but 7 For this cause shall a man leave his father and mother, and cleave to his wife;
51 And they twain

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and a devoted husband. Truly he will be missed as a pillar of our Church, as a worker in our community, and as a citizen of this commonwealth. For thirty years he was a faithful reader of the "Messenger."

The last solemn rites were held in the Reformed Church, of which he was a member, on Thursday, January 12th, with Rev. S. A. Troxell, a former pastor, and Rev. J. C. Glessner, the pastor-elect, officiating. Interment was made in the Greensboro Cemetery.

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